THE CHURCHMAN.

VOL. XIII.—NO. 36. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. iii. 15. WHOLE NUMBER 660.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, NOVEMBER 11, 1843. BY JAMES A. SPARKS, 109 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

There is to your correspondent, Mr. Editor, something inexpressibly affecting and beautiful in the lines which follow. They are taken from the pages of a Magazine of the Times, whose Editor is gifted with a keen appreciation of the delicate and the pathetic in poetry, and whose impressions respecting the hymn, I offer with it. If you are willing to give it a place in your columns, there I can at will recur to it; and perhaps it may convey to some, beside myself, a spirit of peace and of consolation.

"Reader, where in the providence of God it shall be your fate to stand by the cold form of one whom you have loved; to gaze upon lips, oh! how pale and motionless; upon hands thin and wasted, crossed upon the silent breast; upon eyelids dropped upon cheeks of clay, never to be lifted again; then haply you may think of these beautiful lines of the good Wesley. Amidst remembered hopes that vanished, and fears that distracted, weeping in unknown tumults, 'like soft streamings of celestial music' comes to your aching heart this serene Evangel!"

How blest is our brother, bereft
  Of all that could burden his mind!
How easy the soul that has left
  This wearisome body behind!
Of evil incapable thou,
  Whose relics with envy I see;
No longer in misery now,
  No longer a sinner, like me.

This dust is affected no more
  With sickness, or shaken with pain;
The war in the members is o'er,
  And never shall vex him again;
No anger henceforward or shame,
  Shall redden his innocent clay;
Extinct is the animal flame,
  And passion is vanished away.

The languishing head is at rest,
  Its thinking and acking are o'er;
The quiet immovable breast
  Is heaved by affliction no more.
The heart is no longer the seat
  Of trouble or torturing pain;
It ceases to flutter and beat,
  It never will flutter again!

The lids he so seldom could close,
  By sorrow forbidden to sleep,
Sealed up in eternal repose,
  Have strangely forgotten to weep.
The fountains can yield no supplies,
  The hollows from water are free,
The tears are all wiped from these eyes,
  And evil they never shall see.

From the London Christian Remembrancer.

CARLYLE'S HERO WORSHIP.

(*Continued.*)

Let us now examine the portrait of the "Hero as Priest." If words are to retain old meanings, the heroic man is he who exhibits all manly qualities in a larger degree than the multitude. And again, the heroic priest—"the Hero as Priest" is he whose qualifications for the priest's office are higher and better employed than those of others. "Do your thing, and we shall know you," is, we fancy, an exclamation of Mr. Carlyle's, somewhere or other: do your priest's work in the best way, and you are a hero-priest; in a worse way, and you are something else. But the priest must do his own work, if he would avoid sad jumble and confusion, inevitable consequences of intruding into another's province. An example may make our meaning plainer. When a gang of rascals attacked Lambeth Palace to destroy Archbishop Laud, he might have justifiably resisted them, by arming his retainers, sallying forth, and driving the rabble home. This supposed act might have been heroic in another man, but not *for him;* because it would have been an oblivion of the Episcopal character for that time—a forgetfulness of its humility, charity, and submissiveness to personal wrong. In estimating any action, we must consider the person and position of the agent, among the other influencing circumstances. Now, in the case of Luther, as treated by Mr. Carlyle, we complain of this very sophism: we are invited to regard him as a "hero-priest," (of course we do not approve this title, though we use it for this turn,) for actions in themselves, perhaps, heroic, but not for a priest to perform. It might be, he had no choice, no alternative, but (as far as man could see) the utter perdition of the Church on earth, swallowed up by tyranny and unbelief. It was Luther's misfortune (may be pleaded) to light on times when stout resistance to ecclesiastical superiors was the one course pointed to by the finger of conscience, enjoined by the word of God, enforced by circumstance. But this is not pleading to the purpose: a plain *ignoratio elenchi.* We do not make a man a hero for his misfortunes. What we want proved is, that this resistance, in the principle of it, and the way he carried it through, make him a hero-priest, *i. e.*, demonstrate him a better priest than others. And if not, what does he here, in defiance of common sense and *Novum Organum?*

Not the least notable of Luther's adventures was his marriage. We are afraid that, being a Romish priest and friar, he must have broken some solemn vows by it; and that his wife, being a nun, showed her first obedience to marital authority by following his example. It would have been more worthy a priest to have performed his vows, "though it were to his own hindrance." But, then, it may be urged, St. Paul commends matrimony to all who are tempted by that appetite which it remedies; and Luther, weighing the matter, chose the less offence. But no: he himself says, "I was not very sorely tempted therewith," and it is pretty clear, from his own statements,[*] that the Frau Luther owed her matronly dignity chiefly to the good Martin's hatred for popedom. It might, or might not, be an expedient step; but it was surely a misfortune for a priest, that neither he nor his bride could come at the marriage-bed, except by breaking the chain of an oath.

The Pope and Luther were not the best friends; the latter felt himself imperatively commissioned to make war upon the former—sent on earth for no other purpose. His was not the temper to err on the side of charitable silence, in pursuit of such an object. Dr. Johnson would have hugged him for an incomparable hater. "Popedom," saith our hero-priest, "hath been ruled always by the wicked wretches correspondent to their doctrine. . . . None should be made Pope but an offscummed incomparable knave and villian." In another place—"Next after Satan, the Pope is a right devil, as well on this Pope Clement may be proved; for he is evil, in that he is an Italian; worse being a Florentine; worst of all in being the son of a ——;[†] is there anything worse? so add the same thereto." Page after page of the *Colloquia Mensalia,*[‡] (the only work of his we can lay our hand on just now,) reeks with these fenny blossoms of rhetoric, to the prejudice of Popes Paul, Alexander, Leo, &c., with their kinswomen; so that, perhaps, for straightforward abuse, this volume would afford the best extant models. Yet, in one place he observes, with wonderful simplicity,—"There are many that complain and think I am too fierce and swift against popedom; on the contrarie, I complain in that I am, alas! too, too mild: I would wish that I could breathe out thunder-claps against Pope and popedom, and that every word were a thunderbolt." That wish accomplished might have shortened the Reformation: yet is it a sinful wish, nevertheless. If this be Lutheran mildness, Lutheran rancour must be something sublime. But (for the present question) it does seem that horrible slander and detraction are unbefitting the mouth of a priest, a bearer of a commission from Him who, "when he was reviled, reviled not again," who set an example of combating wickedness in high places by mildness and abstinence from insult, and left no warrant for the contrary course, under any trials, however hard to bear. No doubt much may be said in extenuation of Luther's foulness of language; but, once more, this is not the point. Do such parts of his career permit us to rank him with those who have filled the priest's office most worthily? We must think not. The heroism of his character is unquestionable; but it is of a brawling, unloving kind. Call him a hero, but not a hero-priest. How coarse and vulgar—and, therefore, unchristian—his demeanor shows, with that of St. Cyprian, under circumstances not wholly unlike, though far less trying, we grant. Pope Stephen, a rude, violent man, differed from many brother bishops, with whom stood St. Cyprian, on the matter of re-baptizing heretics, and went so far as to excommunicate them. Cyprian and Firmilian argued this doubtful question, made out a strong case on their side, and spoke in terms of censure of Stephen's presumptuous conduct; but they never got the length, we think, of raking up stories against his Christian conversation, nor of impugning the chastity of his female relations, nor of calling him naughty names. By this self-restraint, they were saved, perhaps, from swallowing and reproducing divers enormous, improbable untruths, such as those in which the monk of Erfurdt unwittingly luxuriates, to the great detriment of what is true among his charges.

But, independent of the *manner* of the opposition, Luther thought it his duty to make, to one whom he considered his primate, (for he offered to acknowledge the Pope's claim to that title,) the *fact* of the opposition is a misfortune. Theologians of this day have to defend Luther by long arguments from the charge of being a schismatic, and cut off wholly from the Church; not merely to make good his title as a Christian priest, but even as a member of Christ in any capacity. It is true the majority of our divines think it provable that Luther was a Churchman; *still* we submit that the very need of arguing such a point makes it a suspicious step to hold up Luther as a model-priest. The arguments themselves, however, are not without difficulty. The facts are well known: in **1520**, Leo X. threatened Luther with excommunication, unless within sixty days he should retract his errors; during these days of respite Luther revolted from the Pope, by an overt act of contempt for his authority, the burning of his bull, and of the decretals and canons declaratory of the Pope's supremacy. Now, Mosheim argues, that, after this act, Luther was not under the Pope's jurisdiction; that this open contempt for his authority emancipated him from it; and that the excommunication which followed, in **1521**, was a mere "blow in the air." This is trifling enough: for, in the first place, the doctrine that a subject can throw off obedience to a king (the very illustration Mosheim uses) is nowhere recognised, and would evacuate all laws of the power of punishment: in the second place, an excommunication can never be a "blow in the air," for even if the object of it have withdrawn for a time, it is in force to prevent his return: and, in the third place, Mosheim only rescues Luther from the stigma of a decreed excommunication, by pleading that he excommunicated himself. That a learned man should be driven to such arguments shows the difficulty of the subject. Others[§] defend the heroic reformer on the more tenable ground that he desplayed on all occasions a reluctance to separate from the Church, and that this papal excommunication, unsought by him, only separated him and his adherents from the outward communion of the German Church, but not from the Church Catholic. To make this good, and to prove his separation involuntary, they do not regard the foolish freak of burning the bull in the same light as Mosheim. It is looked on as a blamable extravagance, without any direct consequences to the ecclesiastical position of the chief actor. But they cannot help feeling that this incremation of an edict of one whose primacy he had volunteered to recognise, wears an unhandsome appearance of insubordination. To Mr. Carlyle it does not indeed seem to present any difficulties:—"I, for one, pardon Luther for now altogether revolting against the Pope." We do not doubt it; you, for one, would pardon far wilder acts of rebellion than that, as we hope to show. What the opinion of "I, for one," may be worth, in matters canonical, will probably appear at the same time.

Luther, then, a brave, wise, naturally peaceful man, had a mighty work cast upon his shoulders, and carried it through to the end; and perhaps it was the fault of the work, not his own, that he could not do it with clean hands—that he somewhat forgot the priestly duties of faith in promises, government of the tongue, submission to superiors. But having forgotten them, by misfortune or fault, we contend that he can be an example of heroic priest no more. It is hard to come to such a decision with respect to one whose character presents so much that is admirable. When we think how Luther, after setting the elements of revolution at work, achieved the far more difficult task of coercing them within bounds of his own defining; so that, as Carlyle well notices, "the controversy did not get to fighting so long as he was there;" when we discover how much that was Catholic in doctrine he retained, in spite of his prejudices, because it was *true,*—to the immortal shame of those who, in our days, pretend to be the chief champions of what he did; when we observe his anxiety to preserve that Church discipline and government, which some "friends of the Reformation" are so willing to be quit of, we willingly own that here was a heroic soul, which only a false position, and its consequences, prevent from being held up for an example. A heroic man, if Mr. Carlyle will, but, for the reasons already assigned, not a hero-priest,—not the best specimen of what the priesthood could produce. Where is Polycarp, the lover of peace; where Cyprian, the friend of the wretched; where Ridley, the brave and faithful; where are these and other soldiers from the ranks of the noble army of martyrs? Could not the Church, from the affluence of her glorious archives, have furnished priests on whom human discernment has failed to affix a stain,—whom admiring love, forgetting for an instant the unseen in the lustre of the spotless seen, might almost suppose immaculate? Yes, yes; and of such, if calm judgment had been allowed to seek aright, the hero-priest would have been chosen: from the men who, sent of Christ, as Christ was of the Father—imitated Christ, as Christ obeyed that Father's will; only indeed in a human measure, yet still having fair shadows of all the virtues whereof the Son of Man possessed the substance—meekness, humility, charity never-failing, submission to wicked outrage from lawful rulers. But there is a rainbow film before Mr. Carlyle's eyes, investing whatever he looks on with false colors; vain then it is to bid him paint truly.

From the English Churchman.

DR. PUSEY AND "HOLY CROSS" CHURCH, LEEDS.

The *Bristol Mercury* of Saturday week says.—

"Dr. Pusey paid a visit to our city, and on Sunday last administered the Eucharist in Clifton Church. The Rev. Doctor is said to be greatly improved in health. He also inspected the stained glass now in progress for his new church at Leeds, (some account of which will be found in our sixth page,) and expressed himself as being greatly pleased with the work."

The article alluded to in the above paragraph is the following:—

"It may be known to many of our readers, that Dr. Pusey and others are at the present time erecting, in the town of Leeds, a church which will be in the purest gothic style, and which, although not of any extraordinary dimensions, will yet rank among the most magnificent and costly specimens of modern ecclesiastical edifices. We refer to the matter here because both the opponents and advocates of what is called 'Puseyism' may feel a natural curiosity respecting a building which, when completed, will probably create quite a sensation throughout the land: and likewise because the subject acquires additional interest from the circumstance of the stained-glass windows being in course of manufacture in this city. As chroniclers, therefore, of local events we endeavored to glean such particulars as we deemed might be acceptable to our readers, and, on application, were politely favored with a view of portions of the work now in progress. These are certainly among the finest specimens of the curious, and, at one time, almost forgotten art of glass-staining we have hitherto met with.

"It is matter of history, that from the time of Henry VIII. to about the middle part of the reign of George IV. so little attention was paid to this art that the means employed for producing many of the colors were completely forgotten; and so imperfect were the earlier productions of those by whom its revival was attempted, that for many years the secret of making the beautiful ruby glass, which is to be met with in some of our fine old cathedral windows, was believed to have been entirely and irrecoverably lost. But as the taste for the art revived, and as the efforts of the artists became more liberally fostered and encouraged, more diligent inquiries were prosecuted; and we believe that we do not go a whit beyond the mark when we say that the art of glass-staining never stood higher than it does in the present day.

"The windows in the new church (thirty-four in number) will, we learn, be all of stained glass. The east and west windows, and those of the north and south transepts, will be twenty-seven feet in height, and about fourteen or fifteen feet wide. The subject of the east window will be the Ascension, and that of the west window the Crucifixion of the Saviour. We are not aware of the designs for those of the north and south transept, but we believe that the remaining thirty, which will be of course of much smaller dimensions, will bear representations of the Saviour, the Virgin Mary, the prophets and apostles, &c.

"The artists selected by Dr. Pusey for the execution of the windows are both of them residents in, and one is a native of, Bristol. Mr. O'Connor, of the Hotwells, has been intrusted with the general designs of the windows, and he will also paint and stain the whole of the glass; the figures will be designed and drawn by Mr. James Curnock, of Clare-street; both of these gentlemen have been engaged for several months upon the work, some portion of which has been completed. The emblems of the apostles and saints will be drawn from the authorities to be met with in the writings of the early Fathers of the Church, and the cross will be a prominent object throughout.

"The portions which we have, as yet, been permitted to inspect, are a side window, and two of the compartments of the great east window. In the centre of the former is a full-length figure of the Saviour, which is so painted as to present a perfect imitation of the antique. In the halo which surrounds his countenance is a crucifix of ruby-colored glass, and he holds in his hand the banner of the cross, as indicative of his victory over death and hell. On his right hand is St. Peter, bearing the key of the heavenly kingdom; and on his left, St. Matthias, who holds an axe, the instrument of his martyrdom. The two compartments of the principal window bear the figures of the Virgin, St. Peter, St. John, St. James-the-less, St. Simon, and St. Thomas, who are represented as regarding the ascension of their Divine Lord with mingled feelings of wonder and adoration.

"In speaking of the work as a production of art, we feel that we should be doing an injustice were we to withhold from it the meed of our unqualified approbation. All the broad and striking beauties of the antique have been carefully and harmoniously combined with the more perfect and finished details of the modern school. We have the brilliant coloring, the boldness and grandeur, and much of the quaintness of the old style; and we have, blended with these, greater correctness of drawing, better expression, more grace and fluency, a more judicious disposition of light and shade, and a closer attention to artistical rule than we meet with in the productions of the ancients—at least, than is observable in any that we have had an opportunity of inspecting. The painting is not executed on large squares of glass, but like our old cathedral windows, those now in progress will be made up of innumerable small pieces, joined together with lead. Over the figures in each compartment is a splendid canopy, quite in the antique style surmounted by a cross, and supported by pillars composed of imitative jewels, and designed after the manner of some of the most exquisite models of antiquity. In the upper divisions of the great windows will be angels with appropriate devices; and, judging from the drawings which we have seen, the general effect will be magnificent in the extreme.

"We understand that the church, which is to be called 'The Church of the Holy Cross,' and which will be fitted without pews, is progressing, and will be ready for opening somewhere about October, **1844**. The completion of the windows will necessarily occupy a much longer period. The fittings will be in harmony with the windows, and it is anticipated that the appearance of the edifice will be of the most gorgeous character."

From the Banner of the Cross.

THE CHURCHMAN'S LIBRARY.

I had hoped to see some word of encouragement from you, Mr. Editor, as to Mr. Dunham's modest prospectus from Flemington. If you knew how much intelligence and information, and Churchmanship, and self-sacrificing devotion were enlisted in that proposition, I think you would not be so chary of your words. I am by no means certain that the Appletons—whose friend they will not doubt that I am—have claim to the exclusive use of the title "Churchman's Library." So far as I have noticed, they have not distinctly taken it. If I am in error—as I may be—I would propose to my modest friends in Hunterdon county, a name quite as desirable, and perhaps more expressive of their undertaking, THE COUNTRY CHURCHMAN'S LIBRARY. You little know, good Mr. Cross Bearer, what noble souls thirsting for knowledge, and burning with devotion, that title would take in. God forbid that I should undervalue the great hearts of our city parishes. But it is with Country Churchmen that the Church becomes the one great interest, and it is to them, as removed from exciting influences, and dwelling apart from the strife of men, that we must ever look to preserve, under God, the balance of our institutions. I hope that my friends will go on with the Country Churchman's Library, and that arch-deacon Manning's Sermon's will be the first volume. They were preached to a congregation of real Country Churchmen.

G. W. D.

COMMUNICATIONS.

For the Churchman.

WANT OF SUCCESS AT KENYON COLLEGE.

Mr. Editor,—In conversation with an intelligent dissenter from Ohio, I asked what was the reason that while other colleges in Ohio, established by dissenters, flourished, and were under no necessity of appealing to strangers for support, Kenyon College was always, by its President, Bishop M'Ilvaine, before the public, asking charity. He thought the following to be the true reason of the want of success of that institution:

"Bishop M'Ilvaine is its ostensible head, and *his* sentiments are thought to be the prevailing sentiments there. He preaches what you call the *five points* of Episcopacy, just enough to disgust *sectarians,* and they of course, will not patronize his college; he preaches just enough against his own Church, in his acclamations against "Puseyism," and "Popery," &c., &c., to disgust *consistent Churchmen,* and they do not patronize it."

If this be so, would it not be well if this College were one thing or another, and then we should not be pained at witnessing a Bishop of of the Church, compelled to beg from door to door, and soliciting money even from the ungodly and irreligious, indirectly for the support of the Church in Ohio, and ostensibly for his College.

Q.

For the Churchman.

MORE ROMANCING;

OR, NEW READINGS OF THE OXFORD TRACTS.

Mr. Editor,—A friend put into my hands the other day, the late charge of the Bishop of Ohio, entitled, "The Chief Danger of the Church in these Times." Turning over its pages, I soon discovered that the Bishop is prodigiously frightened at what he calls the "Oxford Divinity," that in fulfilment of his own predictions, he has again sounded the alarm from the ramparts of Gambier, and that the clergy of his diocese are made to participate in his fears.

The Bishop in his Charge, (p. 9. N. Y. ed.) says, "The controversy is for Christianity. And with this most serious belief, dear brethren, I cannot but claim your attention while I endeavor, in this discourse, to protect my diocese from the evils with which our whole Church is threatened. I know you are already sensible that there is great evil in the system of divinity alluded to. I wish to make you sensible that it is nothing but evil. I know you think it ought to be feared and opposed. I wish to make you duly sensible with what solemnity, watchfulness and prayerfulness, it should be feared, and with what uncompromising firmness, what patient zeal, what decided manifestation of the truth, it should be continually opposed."

It is for a few specimens of these "decided manifestations of the truth," by which the Bishop would "continually oppose" the divinity of the Oxford Tracts, that I now ask a small space in your excellent paper. That these "decided manifestations of the truth" may be more "decidedly manifested," I place the different versions of the Tracts now before me in parallel columns. I express no opinion of the theological sentiments, contained in these different readings, and most certainly I shall not attempt to reconcile them. All I have now to say is, that this selecting, from any writer, single words and phrases, detaching them from their context, and giving them a sense they were never designed to convey, is not thought the best mode of bringing out the real meaning of the author; and that although such a mode may be a very "decided," it is yet a rather strange "manifestation of the truth." But to these different readings. And here, let it be noted that in every case, whole, and when necessary, consecutive sentences are given entire, punctuated, italicised, and marked, as found in their respective works.

To the quotations from the Tracts, I shall add one or two examples from the British Critic.

Bishop's Charge, p. 10, N. Y. Ed. Tradition is described as "another great gift equally from God" with the Bible, and as affording a certainty with regard to high theological doctrines, "which supercedes the necessity of arguing from Scripture against those who oppose them." *Tract 71, p. 28.*	*Oxford Tracts, No. 71, p. 28. Lond. Ed.* It is a very great mercy that the Church Catholic over the world, as descended from the Apostles, does at this day speak one and the same doctrine about the Trinity and Incarnation, as it has always spoken it, excepting in one single point, which rather *probat regulum* than interferes with it, viz., as to the procession of the Holy Ghost from the Son. With this solitary exception, we have the certainty of possessing the entire truth as regards the high theolgical doctrines, by an argument which supersedes the necessity of arguing from Scripture against those who oppose them.
Charge, p. 10. Thus, however this sound of doctrine may be made to seem a little less startling by such modified expressions as that "Scripture is *interpreted* by tradition, tradition *verified* by Scripture," the real meaning is, that, be the office of Scripture in verifying what it may, it is tradition alone that *judges* of the verification, and tradition is the "*authoritative interpreter of* Scripture." *Tract, 78, p. 2.*	*Tract 78, p. 2.* With relation to the supreme authority of inspired-Scripture it stands thus:—Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of Faith, tradition the witness of it; the true Creed is the Catholic interpretation of Scripture, or scripturally proved tradition; Scripture by itself teaches mediately and proves decisively; tradition by itself proves negatively and teaches positively; Scripture and tradition taken together are the joint Rule of Faith.
Charge p. 15. In the Gospel plan, justifying faith is a *trusting* of the heart in Christ. In this, it is only "*the belief and acceptance of certain principles.*" *Tract 86, p. 94.*	*Tract 86, p. 94.* Besides which it is especially necessary that, in upholding great and good principles, we do not forget humble duty,—the keeping of the heart, from whence are the issues of life. The extreme value and importance of principles, natural religion itself teaches us, by the earnestness instinctively shown in maintaining even the shadows of truth however false. And Revelation confirms the same by making our salvation to depend on our belief, i. e., on our acceptance of, and adherence to, certain principles.
Charge p. 16. We are taught that the doctrine of the Atonement should not be brought into "*prominent and explicit mention.*" *Tract 87, p. 53.*	*Tract 87, p. 53.* Surely the doctrine of the Atonement may be taught in all its fulness, on all occasions, and all seasons, more effectually, more really, and truly, according to the proportion of the faith, or the need of circumstances, without being brought out from the context of Holy Scripture into prominent and explicit mention.
Charge, p. 16. "We hardly know what we speak of when we speak of the Atonement." *Tract 87, p. 67.*	*Tract 87, p. 67.* Surely, I repeat, we know not what we do, when we speak of the doctrine of the Atonement, and of preaching and receiving the same; we know not how much it is the very foundation of every part of Scripture, and how mysteriously it may be contained therein, "the LAMB slain from the foundation of the world.
Charge, p. 19. A sinner becomes a Christian under the preaching of "*natural piety,*" "of common honesty, repentance, judgment to come, fasting, alms, and prayer." *Tract 87, p. 50, 51.*	*Tract 87, p. 50, 51.* That the preparations of the heart which can alone receive the faith in its fulness, are by other means than those which this system supposes, we cannot but be assured; Scripture and reason both would imply that it is by insisting first of all, if need be, on natural piety, on the necessity of common honesty, on judgment to come, and without any mode of expression that excepts ourselves from that judgment; by urging those assistances to poverty of spirit, which Scripture recommends and the Church prescribes, such as fasting and alms, and the necessity of reverent and habitual prayer.
Charge p 18. By that sign, we are told the early Christians "put devils to flight, and drew to themselves the fuller blessings of Him who died on the cross."—*Br. Crit. No. 67, p. 14.*	*British Critic, No. 67, p. 14.*[*] They used in all times and places, the sign of the cross: as a memorial of the great doctrine of the Gospel, it was a good and pious habit; but when they came to think, that by this sign they put devils to flight, and drew to themselves the fuller blessings of Him who died on the cross, they corrupted the purity of the Gospel. *Note.* The above is part of a quotation, and so marked in the Critic.
Charge, p. 20. "She descends from her throne in the congregation, and comes to us, *one by one,* and knows us by name, and investigates our several needs, and prescribes for our private ills," and this she does, we are told by the priest, *in auricular confession!* *Br. Crit. No. 66, p. 315, 316.*	*British Critic, No. 66, p. 315, 316.* The ordinance of confession is surely a part of this gracious plan of accommodation to our actual wants and weakness.—The Confessor or the Church appearing to her children in a special relation, as their confidant, monitress, and guide; and the Church is the manifestation of the Spirit of Christ. In this particular ordinance, she deviates from her general course, which is to treat her members as a family; to know them, not by what is personal in them, but by what is common to them. Her teaching from the pulpit is rather comprehensive than discriminative; her prayers are "common;" her occasional offices are framed according to an average, though a high one. But, as if to prove to us the inexhaustible richness of the resources of her bounty, and the infinite variety of her arrangements for our good; as if to establish, beyond all question, her title as His Representative, who, while He loves all His elect alike, loves each as if there were none other besides—she descends from her throne in the congregation; she foregoes her proper plan, and suspends her characteristic functions, that so she may come to us, *one by one,* and know us by name, and investigate our several needs, and prescribe for our private ills.

The above, Mr. Editor, taken almost at random, are a few specimens—there are enough more to fill your sheet, of the "decided manifestations of the truth," to be found in this remarkable Charge.

P. N. Y.

For the Churchman.

THE UNITY OF THE CHURCH. *By Henry Edward Manning, M. A., Archdeacon of Chichester.* New York: D. Appleton & Co. 1843.

Very great thanks are due to whoever advised these publishers to re-print Archdeacon Manning's Essay. Ever since we read the English edition, we have been hoping that it might be republished here, and whenever we have fretted inwardly, (as we must confess we not seldom do,) that so many excellent modern works, useful in the present state of our Church, are necessarily excluded from those, who are most in need of them, by the high price of the English copies, this very book has always been in our thoughts. We commend it earnestly to the devout and serious perusal of all Churchmen, and particularly of all Clergymen, as the ablest discussion we ever met with, of a deeply and vitally important subject. No one who can afford to purchase the work should be without it—no one who has it should let it lie upon his shelves.

The author's object may be easily gathered from his own words:

"How far the following work may supply a definite view of this great Christian doctrine, [i. e., of the doctrine of the Church,] it is not for me to do more than hope. It is my heart's desire to lend a hand, so far as I may, to the great and charitable work of clearing off the entanglements by which the path of unity and of eternal life has been well nigh hidden from the eyes of men of good will.

"The course I have taken is as follows:—I have treated the subject of unity in three aspects: first, its positive nature, or *what* it is by the ordinance of God; next, so far as Holy Scripture will carry us, the end and design, or *why* God has so ordained the scheme of our redemption; and lastly, the existing anomalies of the Christian world, or how we may reconcile the exact doctrine of unity with the irregularities which are visible around us. The first part, therefore, is dogmatic or historical, tracing out the doctrine of Unity in the Catholic Creeds, and in the inspired and uninspired documents of the Church. The second part is moral, but confined to the testimony of Holy Scripture alone. The third and last is practical or casuistical, and is discussed upon the principles and by the lights gathered from the two previous parts, and from the decisions of the Catholic Church."

The author's method of subdivision under each of these heads, is as exact and scholastic, as is the primary analysis, and there is not even the appearance of confusion, repetition, or unnecessary expansion, from the beginning of the work to its end. The ground which he covers may be seen again from his general conclusion, where he sums up his arguments, and offers a few closing remarks. We do not see how it can be abridged, and we shall therefore take the liberty of extracting it entire. It will give a far better and more impressive view of the subject matter, and of the writer's manner, than any thing we can say in its place:

"Having now gone, as far as I have been able, through the course of the subject, I may shortly state the sum of the Catholic doctrine of unity, and with a few obvious remarks bring this work to an end.

"We have seen, then, that there is a doctrine of unity, which, as a part of the Gospel of Christ, is the matter of a Christian man's belief: we have found that doctrine to be a part of the first elements of Christian faith, professed by every candidate for baptism: we have found also that the testimony of inspired and uninspired men delivers to us one definite and consistent scheme of unity, which accords both with the moral design of God revealed in Holy Scripture, and with the moral government of God unfolded in the history of mankind. The one Church, then, is the one only body to which, by the act of God, the salvation of Christ is by revealed pledges assured; and this one only body is proposed to us as an object both of faith and of sense. It is an object of faith in so far as it is invisible; and an object of sense in so far as it is visible in the world. It is invisible in so far as it comprehends retrospectively all saints, from righteous Abel to this day, now gathered in the world unseen; and prospectively all who by the election of God shall hereafter be made members of it unto the end of time. It is visible in so far as, throughout the whole world, there is a body of men professing the Catholic faith under their lawful pastors; although to each man only that particular portion in which his own regeneration has been ordained is truly visible. But it is this member of the Church Catholic which is to each man the witness of the whole. It is to him the symbol of the whole object of faith, and the representative of the whole subject of sense. The Diocesan Church is to him the pledge of the Church Universal,—*ecclesia in Episcopo.* His own pastor, and the altar where he communicates in the Eucharistical sacrifice, is the test and the centre of all duties and obligations of love and loyalty; and to it he does the homage which he owes to the one holy Church throughout all the world. Such is the actual and the representative character of every Catholic altar. It is both an integral portion and a proxy of the whole Church, and a discipline and probation of the whole man.

"Now, upon the sum of this doctrine I would make one or two remarks. And, first of all, it must be observed that the doctrine of unity here affirmed is grounded upon the positive ordinances and revelations of God. It is a doctrine antecedent to the realization of unity in the Church; an objective idea declared by revelation antecedent to its objective manifestation in the world. The importance of this remark will be felt when it is remembered how easily and almost certainly the mind of man is biassed by the phenomena, whether truly or falsely apprehended, which appear before his eyes. The understanding is perpetually usurping upon the reason, first thrusting upon it false deductions, and then limiting its clearer and broader perceptions by the narrow reach of observation. As so many instances of this may be taken the many theories of Catholic unity; each one being a consequence of some imaginary principle assumed either *à priori,* from anticipations of what it should be, or, *à posteriori,* from observation of the existing anomalies of Christendom. There can be no doubt that most theories of Church unity are nothing more than either pious and charitable endeavors to adjust a scheme which shall embrace all professing Christians, or a refined hypothesis which shall serve some proximate design. There can be no doubt that the reason why many minds abandon the doctrine of unity, as it was believed by Christendom for fifteen hundred years, is that they are at a loss how to square with it the anomalies of the last three centuries. But for the unhappy rending of the Western Church, no man would have any more dreamed of gainsaying the mystery of the visible Church than of the visible Sacraments. Men's minds have been bribed by their wishes, or perplexed by their difficulties, into lower and looser conceptions of unity. The doctrine here affirmed is affected by no such prejudice. It is a definite and substantive part of the original revelation; a mystery, a positive institution, having its basis in the wisdom and will of God. Its partial realization in the world, its many seeming defeats, and apparent anomalies, make no more against the truth and certainty of it than the contravention of immutable morality, the difficulties in the probation of individual men, and the partial extent of Christianity against the Gospel itself.

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[*] Luther's Table Talk, ch. 50.

[†] This modest omission is *not* the mild Martin's.

[‡] There are circumstances in the literary history of this volume that cast a doubt on the genuineness of portions of it. We quote it without scruple after this caution, because Mr. C. admits the value of its evidence in the following words: "In Luther's Table Talk, a posthumous book of anecdotes and sayings, collected by his friends, the most interesting now of all the books proceeding from him, *we have many beautiful unconscious displays of the man, and what sort of nature he had.*"

[§] See Palmer on the Church, vol. ii. p. 277.

"And this brings me to a second remark, namely, that this doctrine of unity can be shown to be false only by evidence the same in kind with that by which it has been here shown to be true, namely, by the Holy Scripture, and by the consent and practice of the Church, down to the time when the first anomalies arose on the face of Christendom. It must be perfectly obvious to every reasoning mind, that the condition of a part of Western Europe during the last three centuries cannot avail to unsettle the fixed rule of the Catholic Church for fifteen hundred years. We may, indeed, be unable to find any common term under which to bring both the Apostolical Churches and the self-originated communities of Christendom. It is impossible to find any scheme which shall not either exclude those communities from the unity of the Church, or assert a right in man to make and unmake the conditions of his own probation. It is very true that the later history of the Church presents us with anomalies we know not how to deal with; we cannot explain, classify, or neglect them. They meet us in the attitude of objections; and they put our faith on trial. But, after all, they are to the Church no more than the inconsistencies and eccentric movements of individual character. These also are facts too visible to be denied, too exorbitant to be brought under the one law which harmonizes our moral life: they must be reserved to the judgment of Him who weigheth the spirits. So with the communities of Christians who have broken from the unity of the one Church. They are too visible to be overlooked, too full of anomaly to be brought under the rule which runs through the one Church of Christ. They must be remanded to the judgment of Him that walketh in the midst of the Golden Candlesticks. Let us 'judge nothing before the time;' still less try to escape our difficulties by changing the ordinance of God. It may be that in this very perplexity lies a great part of our own moral probation.

"And, lastly, the doctrine of Catholic unity is both definite in itself, and direct in its bearing upon practice. It is as definite as all the other articles of our baptismal creed; and it thereby delivers the minds of Christian men from the entanglements of a thousand controversies. The Catholic Christian is not set to seek out the one Church, forasmuch as by his baptism he is already incorporated in it. He sees its oneness and its holiness in the Catholic and Apostolic faith and discipline. They are to him the landmarks of the old way, in which his feet already stand. The multiplicity, conflict, novelty, and narrowness of all other schemes and systems keep him, by a play of repulsive forces, in the one aboriginal and universal way of life. It is direct in its bearing upon practice, forasmuch as it is not more a rule of faith than of obedience. The duty of submission and forbearance, of maintaining unity, of keeping aloof from all acts and assemblies of schism, flows directly out of a belief in one holy Church. It is rather a life than a creed; and such is the simplicity and plainness of the way, that 'the way-farer though a fool shall not err therein.' The baptized man that steadfastly believes his baptismal creed, and in contrition of heart both meetly partakes of the holy Eucharist and watchfully lives in accordance with the rule of that holy mystery, is not far from the kingdom of heaven. These, and no others, are the true conditions of Catholic unity, the only necessary terms of Catholic communion. More than this the Church has no power, and less than this she dare not fail to require of all Christian men. All other theological verities and opinions ought to be faithfully taught; and exterior submission to all true definitions may be exacted of her members. She may impose silence on doubtful questions, and yet leave the interior assent of men free unto themselves. For all unity, save in the objective doctrine and discipline, is a moral habit, not grounded on agreement of opinion, but producing it; resting upon the unity of will to which it is pledged, that if in any thing we be otherwise-minded God shall reveal even that unto us.

"And as these are the terms of unity among the members of each several Church, so are they among the several Churches of the one collective body.

"Here, then, we may leave the subject of this work; believing and hoping that, although for our sins the Church be now miserably divided, it may yet be once more united. Let us only believe that it still retains the powers of recovery; we are divided because we have so little faith in the grace of unity. Let us steadfastly trust that our long-lost heir-loom will once more be found when by the grace of God the pride and arrogance, the selfishness, and contentious spirit of man are brought down to the primitive traditions of the one holy Catholic and Apostolic Church."

It will be unnecessary, after this long extract, to say that Mr. Manning has not written this essay, because he wished to publish a book, but because he is inwardly penetrated, and entirely possessed with a sense of the importance of the subject. Would that it were possible that those who read it, could reach, not only his doctrinal conclusions, but his earnest, and religious hold of them, and could be led by him to think that the *Unity of the Church* is a doctrine to be held by the individual as an article of the Creed, and of course, on pain of his salvation. We think that if this be at all adequately realized by any one, he will be at no loss to understand why good men in the present day are zealous for the honor of every part of Christendom, and are willing to strain a point to pare down difficulties, and will love, honor, and reverence in general, where they are forced to protest against particulars, nor will he think it strange, if young men should occasionally push into extremes, to which Catholic yearnings prompt them, but which sound learning and ripened judgment are obliged to check, Christian patience and resignation to correct.

The essay before us, is not at all *ultra* or extravagant; its tone is quiet and contemplative; the writer is honestly and thoroughly Anglican, yet as he is a religious man, he is duly sensible of the anomalous and disorganized condition of Christendom, and knows that loss of spiritual as well as moral and political blessings, must necessarily result from this condition.

Under the partial loss of external unity, the author consoles himself by dwelling on the necessity of that *internal unity of moral tone and feeling*, which may in the end restore the other. The deepest and most interesting portion of the volume is the second part, from which we sincerely hope no one will be frightened, if it should seem hard reading, or what is called transcendental. It will well repay very attentive study, and will *grow* luminous to the reader, if it be not so at first. It is very different from the crude, startling manner of such writers, as e. g., Mr. Maurice, and the only reason of any apparent obscurity will be found, not in the manner, but in the depth of the matter. Among the points of minor detail, his treatment of the interminable controversy on the Baptisms of unordained persons, pp **271–284**, particularly pleased and satisfied us. He leaves the argument in a very tangible form for practice, according to Bishop Butler's rule, without straining it in the rash and unguarded manner by which some contrive to render the view, which they espouse, so offensive to candid and considering men.

We had marked for extraction a singularly beautiful passage, pp. **200–5**, describing the difference between the Church's sons, and those who are taught religion beyond her pale and influence, in the moral and spiritual characters which are respectively produced, but we must simply refer to it, contenting ourselves with these few words, with which we will conclude:

"Among those that are severed from the unity of the Church may often be found a rigid morality, but little of the unearthly temper which marks the Catholic Saints. We often see strict truth, integrity, and benevolence, but little of the conscious awe of God's invisible presence, the subjugation of passion, and denial of self, which distinguishes a Saint from a Philosophic Moralist. We shall often see, likewise, much zeal, forwardness, and energy in action, but little of the meekness, self-withdrawal, and devout humility which is the crowning glory of Christ's example. In fact, out of the unity of the Church we see the commoner virtues, which the world in part knew before Christ's coming, carried higher by the strength of Christianity; but of the higher graces, which the world never dreamed of, and which were manifested in Christ only, we can trace but faint lines anywhere except in the one Church alone. The reason of this seems evident. In no other body is there the divinely-adjusted discipline for the will of man. The plastic energy by which the character of Christ is remoulded in the moral nature, is baffled for want of the organic structure through which the fitness and harmony of moral truth prescribe its action; just as the animal life fails of throwing out the highest forms of health where the bodily organization is maimed or wanting."

THE CHURCHMAN.

SATURDAY, NOVEMBER 11, 1843.

The following persons are authorized Travelling Agents for the Churchman, viz.:—

Mr. Henry M. Lewis, for Alabama, Tennessee, and Missouri.

Mr. Israel E. James, for the South and Southwestern States, and Florida; assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James, for the Western States, Iowa, and Wisconsin; assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

Bishop M'Ilvaine's Quotations.—It is painful to be obliged to make such an exposure of the unfairness of any production, most of all of an Episcopal Charge, as is made by the correspondent on our first page, who compares a few of Bishop M'Ilvaine's quotations with the originals. This, however, is but a specimen of the material on which the declamation of the Charge is founded. The most flagrant instances of injustice are such as cannot be represented to the eye; as e. g., page 10th, of the Charge, where a garbled quotation is given from the second of Mr. Newman's lectures on the Prophetical Office of the Church, in such a way as to impress the reader of the Charge with the opinion that Mr. Newman holds the identical Roman error, which it is the very object of his lecture to explode.

Bishop M'Ilvaine is an earnest declaimer, and, like most declaimers, sees objects through the medium of his passions. What may be the reflex influence of this habit on the bishop's own mind, it is not our business to inquire; but we have no doubt that the declamation which sways the passions by imposing on the reason, is injurious to the moral sense of the community, blunting their perceptions of truth and right, and fostering those religious prejudices which naturally engender an uncharitable and persecuting temper.

THE BRITISH CRITIC.

"We are enabled," says the English Churchman, "to announce to our readers a fact, which in ordinary times would be one of very little moment; but to which recent circumstances have conspired to impart an almost universal interest, that the new number of the British Critic is the last that will appear under the present management. We understand that the Editor has signified to the publishers, that not only he, but all his friends, purpose to withdraw at once from the Review. This step, it is superfluous to remark, will be regarded with very various feelings in different quarters; though we believe that some who profess most to rejoice at it, will in the end be the most disappointed. We could name several whose occupation will be gone when there is no British Critic to cavil at. With all reasonable persons, however, it cannot but be taken as another noble sacrifice laid upon the altar of our Church's peace. Our prayers for the Church are, that she may prove herself worthy of such disinterested devotion on the part of some of her most gifted children. Our thoughts, of course, at the same time embrace Mr. Newman's resignation of St. Mary's, and the cessation of the *Tracts for the Times;* and most earnestly do we hope that the time may come when we may all be more united in the bonds of Christian love; for assuredly there is work enough for all to do; and we can ill afford to be weakened by intestine divisions when heresy and infidelity are at our gates."

This announcement will give great pain to many of our readers who have feasted on the pages of a journal which, for deep theological learning, exalted piety, and brilliancy of style, has long been at the head of the periodical literature of the age.

But there are considerations which reconcile us to the discontinuance of this journal. It has held up, for some time past, an ideal standard of Catholicity, which is in fact nowhere to be found; which is in truth farther removed from practical Romanism than from practical Anglicanism, but, being intended for the benefit of English Catholics and not of Romanists, has unavoidably borne more severely on the defects of the Anglican than on the faults of the Roman system; which *has* helped to give English Churchmen a just view of their position, but the longer continuance of which might have the effect incident to all merely ideal standards, of making some foolish men forget the wise precept, "Better endure the ills you have than fly to them you know not of." Perhaps the Critic, like the Tracts for the Times, has fulfilled its mission.

In these remarks we refer to the condition of the Church in England, and chiefly to the evils which grow out of its present alliance with the State. The cure of these evils, must, we think, be the work of time, and ought to be brought about by the Church of England, as a body. The leaven has been infused, (work enough, perhaps, for one generation,) and may patiently be left to work till the whole lump is leavened. Disproportionate and impatient efforts on the part of a few, can only have the effect to alienate from them the sympathies of the main body and thus leave them in an insulated and therefore a dangerous position. So at least, it seems to us, and therefore we are willing to think that the British Critic has fulfilled its mission.

As respects us on this side of the Atlantic, there is much less to qualify our regret at the discontinuance of this able journal. Few of us, it is probable, have entirely approved of all that we have seen in the Critic, but we have gladly borne with what we disliked in consideration of the incalculable good which it has done in raising among us the standard of Catholic principle and practice. So far as our observation has extended, the British Critic has done no harm on this side of the Atlantic, except to Protestant sectarians, (including under this head the more ultra of the Low Churchmen,) and to Romanists: to the former of whom it has been "a savor of death unto death," provoking the fury of their unhappy ignorance and prejudices, and the latter of whom it has confirmed in their errors, not because it has favored those errors—it has done nothing of the sort—but because by raising among Churchmen the standard of Catholicity, it has driven Romanists, in order to make for themselves a distinctive position, to fall back upon some of their worst errors, gloss them over with smoother sophistry, and avow them with greater boldness. No one who has read the Roman journals in this country for the last few years, can have failed, we think, to observe this effect; nor observing it, to see that in proportion as it has weakened the Romanists by making them more tenacious of their errors, it has strengthened our own Church, by turning increased attention to her as the rightful occupant of Catholic ground, and the best representative of Catholic truth and practice.

On the whole, we part from the British Critic with unfeigned, though not unmixed regret, and in the hope that its contributors will continue to pursue the same great and good end in a manner more suited to the present exigencies of the Church.

As many of our readers who have taken the Critic, may desire to subscribe for some other theological journal from our mother Church, we take the liberty to recommend to them the Christian Remembrancer; a journal which we have for some time past found more available than the Critic, chiefly because it deals more with things as they are, and is edited, though less brilliantly, yet with more of sound and practical wisdom.

Revivalism and the Church. *A Letter to a Reviewer, in reply to several articles, in the New Englander.* By A Presbyter of Connecticut. "*Try the Spirits whether they are of God.*" Hartford: Henry S. Parsons. 1843. Price 12 1-2 cents. For sale by James A. Sparks

A more direct and manly vindication of the Church, against the assaults of sectarian hostility, we could not have expected from Connecticut in her best days. The New Englander is an able Congregationalist Journal, edited at New Haven, from several late articles of which "A Presbyter of Connecticut" gathers the following propositions:

"I. That there is a great system of religion, which may be called Catholicity.

II. That this system is not *Popery*, nor *Puseyism*, whatever these and it may have in common.

III. That it is this system which is the basis of the formularies, catechism, offices, ritual, and standard theology of the Anglican Communion.

IV. That hence, all *honest* and *consistent* members of that communion must adopt this system.

V. That the popular religion is based on a system adverse to this.

VI. That the difference between the systems, is not one of *non-essentials*, but affects the very nature and being of the Faith.

VII. That hence the Gospel of Catholicity is *another Gospel* from your own."

These propositions are, more or less expressly, laid down by the New Englander, as the principles on which the controversy with our Church should be conducted. The sum of the whole matter, which is contained in the last proposition, is that if they, i. e. the (so called) "Orthodox" Congregationalists, and other (so called) *evangelical* denominations, whom we may conveniently comprise in the word *Dissenters*, have the *true Gospel*, then the system of our Church presents *another Gospel*. Now there are among us a set of amphibious persons, who would stand aghast at this position; who would seek in a cringing and tortuous way to avoid the issue here presented; who would complain of the great wrong done us in ascribing to us *another Gospel*, and insist most piteously that we hold *the same Gospel* with our dissenting brethren, and differ from them *only* in regard to Episcopacy, a Liturgy, and other outworks of our common faith. We call these persons *amphibious*, intending no disrespect, but using the word in its strict etymological sense, to denote those who live a *double life*, and unite in themselves *the double nature* of Dissenters and Churchmen; and who may be termed with strict propriety either *both* or *neither*—Churchmen, because in common with Churchmen, they hold to the Five Points of the Church's system as enumerated by Bishop M'Ilvaine; and Dissenters, because in common with Dissenters, they give to Churchmen the nicknames of "Puseyites," and "Tractarians," and tell us that if they preach the Gospel then ours is *another gospel*.

These persons, whom the New Englander regards as neither *honest* nor *consistent* members of our communion, (but of whom *we* would only say that they are not consistent members, being "neither fish nor flesh" exclusively, but a compound of both,) would, we say, be horrified at the issue, which he presents, and would seek to escape from it by such equivocations and hollow protestations as an expert antagonist would desire. Not so our author, who knows too well the Church's strength, and her enemies' weakness, to be intimidated by any bravado. "Agreed," he says, "to all your principles, stand to them and we ask no more;" and accordingly he proceeds to prove that the Catholic System, which is the basis of our formularies, and which the Reviewer impugns, is the Gospel of our Lord and his apostles; that it is identical with the *scriptural* system; and that, if the "popular religion" be indeed *another Gospel*, the Reviewer and all its advocates must take the benefit of St. Paul's warning.

Our author then proceeds to take up *seriatim* the main points of the Reviewer: 1st. That the Catholic System deals with men in masses: 2d. That it puts the Church and the sacraments between the sinner and his Saviour: and 3d. That the same system as held by us inspires a sympathy with those Churches of Europe which are in communion with the See of Rome. 'Agreed,' he says, 'to the whole;' and accordingly he proceeds to fortify each point by scriptural authority, and then to show the utter futility of the Reviewer's inferences; as e. g., that the first point is unfavorable to *individual responsibility;* that the second leads to what some call a formal, meaning thereby a heartless and mechanical religion; and that the third implies a leaning to Papistical errors.

It is impossible, by any extracts, to be put in possession of our author's argument. For this, therefore, we must refer our readers to the pamphlet, and content ourselves with assuring them that they will be *most richly rewarded by its perusal*. Connecticut Churchmen, among whom there are *so few* that confess to a sympathy with "Revivalists in surplices, and Puritans in lawn," have reason to be proud of "A Presbyter" who so nobly sustains the ground taken by their Bishop in his late celebrated charge. Some, perhaps, may blame him for his occasional strokes of satire; but for our own part, we rather commend him for having indulged in it so sparingly: when the subject is a perpetual spur, the strongest hand will occasionally loosen the curb.

We cannot refrain, however, from drawing pretty largely from the conclusion of the pamphlet, though our extracts must lose much of their effect by being separated from the array of scriptural authorities which precede them.

Such, essentially, is the system, to which, though collated *word for word* from the testimony and commands of Inspiration, you have ventured to contrast your system, as *another Gospel!* Referring you to the text from St. Paul with which we commenced, I beg you, therefore, to weigh well the words in which you have proclaimed a fearful denunciation against yourself. For the system you thus characterize you have modestly assumed the title of *evangelical;* but as from apostles and evangelists we have evidently collected another, you will not expect us to concede the name. Your system is not evangelical: it is not the Reformed; it is not even the Puritan system; which recognized many of the truths we have endeavored to exhibit. It is a system which we can call by no name more courteous and inoffensive than Revivalism. Its age is only a little more than threescore years and ten,§ and already it begins to be superannuated, and to need an annual galvanizing to make it live. The venerable pastors of New England denounced it with one voice when it appeared; and it has more than fulfilled all they predicted of its ascendancy, in the growth of fanaticism of every shade and hue; not to add heresy of all classes, and infidelity of the deadliest root. And while God, who has mercy and not sacrifice has, we cannot doubt, even from among these tares gleaned a rich harvest for his garner; we must be allowed to wonder how the most blinded of enthusiasts could set up this gospel of a century—this mere provincialism—this undefined, incongruous, and still effervescing mass of theories and opinions—this antick great grandchild of Geneva—such a gospel—as the Evangelical system! Why! does the man remember that the saints and martyrs of God from Ignatius to Seabury, have been crowding to the skies from every nation and kindred, and language under heaven, for seventeen centuries before such a system had a place in chronicles! And these two systems, (quotha!) "are now in conflict!" True—but what a conflict! The conflict of the sun returning in strength, with the fogs that have come up in a single night; of the breath of the Lord of Hosts with the thousands of Assyria! I know not what you hope from the concussion you would challenge—but who among us will be taught alarm for the Solar System, because a shattered planet has been suffered to disturb its tranquility with asteroids! Where is the Churchman that can be stormed into a fear, that a provincial sect, and the nineteenth century, have become the monopolists of the grace and truth of God! or that in collision with the "Spirit of the age"—all antiquity, and the whole Catholic organization, after surviving Goth and Hun, Turk, Jew, Infidel and Atheist, are to fly before the Revivalism of New Haven, championed by an orator of the New York anniversaries!

> Τί χρῆμα δρᾷς
> Αἴας; τί τηνδ' ἄκλητος, οὐθ' ὑπ' ἀγγέλων
> κληθεὶς ἐφορμᾷς πεῖραν, οὔτε του κλύων
> σάλπιγγος; *Sophocl.*

Forgive a curvetting of the pen at such an idea! On themes like these, the soul that is in harmony with God, must seek repose from the discord of high notes, by sinking to the soberness, that if most musical, is most melancholy also.

It is next our painful duty to say where we, who are Catholics, conscientiously suppose we *do* find you in the Gospel. But here we beg you do us the justice to note, we do not mean you—but *your system*. Blessed be the mercies of God in Christ, and praised be his glorious name forever, systems that are evil may embrace men that are greatly beloved; and "salvation may be of the Jews," while Priest and Levite may learn nevertheless continual lessons from many a good Samaritan. As far as Christ is *truly* preached, or believed, any where, or by any, therein we rejoice and will rejoice; and wherever the fruits of holiness are seen, there—so far as they are genuine—is the family likeness; there are the features, which, wherever they are found, we must love, copy, and adore, as the lineaments of our blessed Redeemer. But the system may be only fit for the burning, even when we are bidden "of some to have compassion making a difference; and others save with fear, pulling them out of the fire." And with this preface—enough for any generous disputant who regards our difference as involving *us* in the malediction of St. Paul against the preachers of another gospel—suffer us without fear or reproach to shew you, where we think you *are* alone to be found in Holy Scripture.

When the Holy Jesus prayed the Father that all his followers might be One, He was pleased also to express the reason of His desire, in language, which, out of a world-full of books that might have been written, the Holy Spirit has selected as profitable for doctrine and reproof, and given us by his beloved Apostle St. John. The Lamb of God, yearning for the evangelization of the world He was about to ransom with His blood, and forseeing that the acceptance of His Gospel by the Gentiles was dependent, according to His Providence, upon a United Church—prays the Father, that in a unity as real as that of the Father and the Son, His disciples might *all be One*, in order that the *world might know the divine mission of its Saviour*. In accordance with this, St. Peter predicting the awful devastations of schismatics, says, by the Holy Ghost, "And many shall follow their pernicious ways; *by reason of whom the way of truth shall be evil spoken of*." Bearing this in mind, enter with me half the cottages scattered over the rural districts of New England, and if you find one sick unto death, listen to a dialogue which, ten chances to one, must ensue, if the interrogatories are proposed.

Priest. My dear friend, you are very sick, and they tell me you are in danger: do you think you are prepared to die?

Patient. Oh, no Sir, God knows that; I don't want to die.

Priest. But are you ready if it be God's will?

Patient. Why, then I suppose I must go.

Priest. Have you made any preparation for this great hour though? You know there is another world, do you not, and a Saviour who is to be our Judge?

Patient. Well, I don't know about that; it's just as men think: Mr. Opium tells me I need have no concern about that; and I kind o' take to Universal Salvation.

Priest. Have you never been to Church, or to Sunday School? Do you know the great truths of the Christian faith?

Patient. I went to Mr. Opium's last Thanksgiving. When I was young I went to Sunday School.

Priest. And were you never baptized?

Patient. Guess not; might have been when I was a child. Never did any sort o' good though, if I was.

Priest. And did you never learn the Creed?

Patient. Creed? No Sir—I never learned much grammar.

Priest. Or the the Catechism?

Patient. Catechism? Bless you, yes; "chief end of man," and all o' that!

Priest. Well, then, my poor friend, you certainly know that Christ died for you, and—

Patient. Well that's if I'm one of the elect, as the old folks used to say;—but I don't believe any thing about it at all.

Priest. Well, I tell you that the blessed Jesus died for *you;* and that even now, if you will turn to him, there is hope. But you must repent, believe, and pray, and "be baptized, and wash away thy sins, calling on the name of the Lord."

Patient. Well, that's just as folks think. I don't feel much like talking: I'm very sick: some say one thing, some another: I ha'nt got much learning: I don't know who to believe amongst you: I never took much to priests! Wife—ugh—oh.

Priest. Madam, your husband is in great danger; I would like to read on my knees with him, the fifty-first Psalm, if I can only make him understand his need of forgiveness and mercy.

Wife. Oh, sir, we don't believe in "praying out of books." I guess he's as good as any of you; and there's so many persuasions now-a-days, its hard telling who's got *the Truth!*

Patient. Oh Lord—I believe I'm a dying. Lift me!

Priest. "Behold the Lamb of God that taketh away the sin of the world!" Do you hear me, my dear friend: squeeze my hand if you do!

"He dies and makes no sign."

And now sir, for the thousands of souls that go before God every year in New England, in just this way—who next to themselves are responsible? I mean not what *men*—but what *System!* Deaths in ignorance and hardness of heart, may occur anywhere, but hath not this man been *sinned against* by a system that has made "*the Truth* to be evil spoken of," in his heart, and by his lips! Nay, more, when the poor Islander of the South Seas, stands agape at Congregational, Baptist, and Mormonite missionaries, all fired with zeal to save him, but at fisticuffs as to the way—who can wonder at the report that he "is joined to his idols"—and the cry "let him alone!" And how can we fail to remember in the contrast, that, at one time, all who spake the English tongue, professed One Faith—one *Reformed Faith*—the Faith in which Cranmer, and Latimer, and Ridley went to God! And that this breach of Unity lies at the door of the Papist on one hand, and the Puritan on the other: and that by reason of them, "The Truth is evil spoken of," and a world is lying in wickedness,—and knows not yet, that the Father sent the Son!

We made no application of the extract from Bishop Meade on the "Right to Ordination" when we copied it from the Banner of the Cross, but as it has received an application which the author disclaims, it may be proper to publish the following characteristic attempt to evacuate its force:

From the Banner of the Cross.

Charlottesville, Oct. 12th, 1843.

Rev. and dear Sir,—A friend has just put into my hand, your paper of last week, containing an article, headed, "Bishop Meade on the Right to Ordination," in which the author quotes some passages from one of my printed sermons, in order to show how I differ from the Bishop and diocese of Ohio, in what he terms "their strange proceedings," in relation to the case of Mr. Carey. You yourself, in an editorial, call especial attention to the article, saying, "our readers will be no less struck by its perfect coincidence with the sound sentiments expressed by Bishop B. T. Onderdonk, than by its remarkable contrast with the strange views which seem to be entertained by Bishop McIlvaine." Agreeing, as I do, with Bishop McIlvaine, in his views on the case in question, and of course disagreeing with the Bishop of New York, I cannot consent in silence to be misunderstood on a subject of such deep interest to the Church at this time. I must, therefore, ask of you the insertion of the following communication. No one who will candidly read the sermon, or even the extracts from it in your paper, can fail to perceive, that my argument was against any thing like intolerance, on the part of Arminians and Calvinists, High and Low Church men, in regard to their differences in doctrine and polity, which have ever prevailed among them. I quoted Bishop Burnett, and the Rev. Henry Blunt, to show that these had ever been open questions in the Church, about which we are allowed to differ. I particularly stated how candidates for orders, might be either high or low Churchmen, thorough Calvinists, or Armenians, and yet no bishop must think of refusing them orders on such an account. I did not, however, proceed to say, that they might be either ultra Protestants, or semi-Romanists, and still be liable to no objection. I confined myself strictly to those points about which many true Protestants had from the first differed, and agreed to differ, and concerning which, by general acknowledgment, there had been a studied latitude in our articles; and according to which latitude, the bishops have ever acted. Nothing was further from my design, than to intimate that the like conduct was to be observed in relation to candidates for orders, holding views against which our Church had solemnly protested, and for the renunciation of which, so many of our forefathers laid down their lives.

In proof of this, let me mention that at the very time and place (if I am not much mistaken) when and where that sermon was delivered, I had a conversation with one who had been a Romish priest, but was applying for orders in our Church, in which I expressed sentiments entirely different from those which would now be drawn from that sermon. The person alludee to expressed the opinion that there were some good things which might be borrowed by us from the Romish Church. I asked him to mention them. To which he replied: Confession and the celibacy of the clergy. I at once plainly expressed the opinion, that such were not proper sentiments for one wishing admission to our ministry. Though he afterwards seemed disposed to modify his words, I felt it a duty on the first occasion to mention my impressions to a neighboring bishop, to whose diocese he properly belonged. At a subsequent period, that bishop stated to me, that he had, either from intercourse with him, or in some other way, become satisfied, that he was not sufficiently a Protestant to become a minister of our Church. No further steps have, I believe, ever been taken towards his admission. And here I would ask whether any of our bishops would have received a Romish Priest, expressing a doubt whether our Church or that of Rome, be most in error; speaking as Mr. Carey did about the creed of Pius the 4th, the Reformation, and other points, where his answers were so unsatisfactory? I cannot believe it. In the English Church, if I mistake not, there is still a most solemn public form of renouncing the errors of Popery, and with those who change their ministry for ours; and the present times require that there should be a most searching examination into the opinions of our candidates on the points in dispute between us and Rome. It is also very important that not merely our ministers, but others also should understand what is the meaning and use of the word Protestant; against what things our Reformers did protest, and against what they did not, that we may all know how to make a difference between them. It is peculiarly important at a time when wishes are expressed, that the term Protestant were stricken out of the Prayer-book, when obloquy is cast upon it, and even attempts made to cast it out of use. The removal of it might contribute to an effect that many do not so clearly forsee. To see then the great impropriety of confounding together differences of opinion about Calvinism, Arminianism, Church polity, and Romanism, we should inquire, against what things our Fathers did really protest, and about what things they agreed to differ.

Did our Reformers protest against Calvinism, or Arminianism, or against the other Reformed Churches, or against too high or too low views of Church Polity? Was it on any of these accounts, that our Church was denominated Protestant? Was it not because she protested against the false doctrines and corrupt practices of the Church of Rome, that she was denominated the Protestant Church of England and Ireland, which her kings and bishops, and others in authority were solemnly sworn to maintain and defend, against all tendencies towards Rome, or encroachments from Rome? It is important at this time to bear this in mind, since there be those who are endeavoring to establish the principle that there should be as much latitude allowed to those who incline to doctrines in dispute between us and Rome, as to those who differ in regard to Arminianism, Calvinism, or Church polity. In opposition to this, it should be remembered, that those who were engaged in drawing up, and from time to time reviewing, and sitting in judgment upon our articles and services, were without distinction, Calvinists and Arminians, High and Low Churchmen, but never Romanists. It is well known that the Fathers of our Church took counsel of Beucer, Calvin, Melancthon, and other of the continental reformers; but we never hear of their consulting the Pope, his Cardinals, or his Romish Bishops in England.

They sent a deputation to the synod of Dort, in the person of good Bishop Hall, but no representative from England was heard of at the council of Trent. There is a prayer still extant and sometimes used for the sister Church of Scotland, but we never hear of one for the sister Church of Rome. Our forefathers were contending and protesting against that great corruption of our holy religion, of which they believed the Holy Ghost prophesied by the apostles, and were never engaged in any fraternal compromise of disputed points with her. Until, then, the Church of Rome shall change, our attitude must still be one of hostility to the great antichrist of Scripture. Most zealously should we watch and contend against every step approximating us to Rome, for there are those who endeavor to diminish as much as possible the distance between us and her, and at the same time to increase that which lies between us and other Churches of the Reformation. What I have often said, and sometimes written, as to the proper manner of regarding the Romanists, and of dealing with them, will show that I am not disposed to deny them the Christian name, or to engage in any ungodly warfare against them. I do not cast even them on the uncovenanted mercies of Heaven: and yet I never can consent to place them on a level with those Protestants, who still hold the great fundamental doctrines of the Gospel, although defective in some important particulars with which God has blessed our own Church. In so doing we should certainly depart from the spirit and conduct of the Reformers.

Let me conclude by saying, that although, undertaking not to be an interpreter of prophecy, yet having read some of the writings of those pious divines who have devoted their minds to the subject, I think there is abundant reason for believing, with the great body of them, that the conflict which is to usher in the latter day of glory, is a great struggle with Rome, which though brief, is to be most violent and bloody, ending with the final and complete victory of truth. Surely in the present extraordinary efforts and movements of Popery, there are some fearful signs of this, and not the least of them is the fact, that in the garb of an "angel of light," it has, we fear, entered into one of the best fortified camps of the Lord of Hosts, and deceiving by false assurance, has engaged in a measure, in its service, some of the Lord's sincere and faithful ones, together with many false-hearted ones. But when the enemy "comes in like a flood, the Spirit of the Lord shall lift up a standard against him," and the faithful will one day rally around it. It is no weakening of our attachment to the Church, no lessening of our confidence in its divine character and excellency, that this attack is now again made upon her, by the antichrist of Rome; but rather a confirmation of our belief, that she is the most hateful and most dreaded in the eyes of that evil one. We have only to do our parts faithfully, and all will yet be well. It is not the first time since the days of the Reformation that the assault has been made, and though far more fierce than in other days, it is, we trust, the last, and through its agency we may be borne into millenial purity and bliss. I am well aware that on such subjects, where prophecy is concerned, it becomes us to speak with diffidence, and with charity, and we mean not to be positive or denunciatory. Such appears to us the more probable solution of the present unhappy condition of our Church, and of many remarkable signs of the times. We may be mistaken in this; time only can show. But of one thing we are well assured, that it is a critical time with us. The public mind is much agitated. Many of our truest friends and members are very uneasy, and know not what to think or say. Many good people, not of our communion, are persuaded that we are on the high road to Popery. Those who wish our downfall will use their advantage to the utmost. How far we may suffer, and how far it may be necessary, God only knows. Let us all, by faithful prayer, and humble study of God's word, try and find out the truth, and follow it.

William Meade,
Bishop of the Prot. Epis. Church of Virginia.

From the English Churchman of October 5

Of Ecclesiastical gossip—to use the most intelligible phrase—there seems, in the dearth of more exciting topics, to be at present more than a superfluity. From the *Times* of Tuesday we extract three scraps, not one of which falls below the average of interest which attaches to such matters, and the only preface which they require at our hands is an admonition—of which in our own capacity we have often felt the need—that perhaps the mind may be more healthily and usefully employed than, certainly in retailing, perhaps in collecting, mere facts, accompanied by a very imperfect acquaintance with circumstances which may have led to or influenced them. The Churchman's temper about such little things should be the poet's, when he owns—

> "I am not one who much or oft delight
> To season my fireside with *personal* talk."

1. That Dr. Pusey has returned home completely established in health: which, considering the reckless and systematic persecution to which this estimable and most valued divine has been subjected, was to us rather a matter of hope than expectation. Because scarcely any are privileged to feel the like shrinking sensitiveness of a tender conscience, few are capacitated to estimate the peculiar and untold trials which must await such a man as Dr. Pusey in returning to the scene of his labors: and we trust that we are

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§ See Palmer on the Church, vol. ii. p. 377.

* Luther's Table Talk, ch. 59.

not exceeding our duty in the respectful tender of such sympathies on our part, in this the hour of his sorrows, or rather his triumph, as may at least evince our wish to be encouraged in our own duties by his example, and to be taught patience, and hope, and forgiveness by the animating loveliness of his life and long-suffering for the faith.

2. The Bishop of Winchester has become a subscriber to the Oxford Library of the Fathers, and to the Anglo-Catholic Library of English Divines: from which fact, if it shall turn out to be a fact, it is enthymematically suggested, we suppose, to conclude an advance of his lordship in a more Catholic direction. We own that we are dull enough not to argue any necessary connexion between the books we buy and the truths we hold: however, if any of our more sanguine readers are disposed to build much upon this not very noticeable event, and to anticipate an adhesion on the part of his lordship to the ranks of those who are supposed to sympathize directly with the two publications just named, we may as well mention that Mr. Drummond, the schismatical teacher of Edinburgh, who has lately left the Church, has been, we hear, paying a visit to the Bishop of Winchester, at Farnham Castle: and having placed these two anecdotes, for the latter of which we have good authority, in juxtaposition, without paining ourselves or our readers with any comment, if we are asked to forecast conclusions from two such opposites, we decline the task, with a *utrum horum mavis accipe.*

3. That Mr. Sibthorp was admitted to the communion at St. Helen's, near Ryde, on Sunday last: neither for this fact do we desire to be quoted as vouchers. We own that if we had heard of this gentleman turning Mahometan it it would have given us quite as much or as little surprise as "his return to the bosom of the Anglican Church" to adopt the metaphor of the correspondent of the *Times.* We presume that a very slight share of accountableness is possessed by Mr. Sibthorp, and therefore we frankly own that no aberration, however eccentric or devious, can be considered out of his very remarkable orbit: as was severely observed at his last change, *never having been a Catholic,* (and his apostasy to Oscott did not make him one,) we are not disposed to plume ourselves upon his return to us, or to affect to discover in this event any very serious argument against the Romish system, though of course we can afford to quote it as such, in the way of testimony from one who has had personal experience of it. Having left us without ballast, and having acquired none in his eighteen months' harlequinade, it is not likely that Mr. Sibthorp will bring much weight to any religious body which he may espouse; and as far as he is concerned, with Mr. Blanco White's fearful example in our minds, we cannot but tremble for one tossed about by every wind of doctrine. But we are talking in complete ignorance; a darkness which is shared, we conjecture, by everybody, except the clergyman, who must know, *or who is at least bound to know,* the whole circumstance of this sudden admission to full communion of one who has already renounced our baptism and orders, and who not long since anathematized our whole Church. And so no more at present of Mr. Sibthorp. But, with regard to the Romish divines, who with such blind alacrity and fatal haste seized upon and smothered the troubled conscience of this unfortunate person last Christmas twelvemonths, what can we say of a system which is so rapaciously eager of converts, at least of any name or standing, as to launch into the full ministry of their Church, and with the unbounded *eclat* of special and unparalled honors, one who was so loosely taught and imperfectly settled in the new faith which he was commissioned to propagate, as to be found worse than useless, before, if we are rightly informed, three months of his new profession had passed? Dazzled by the reputation, such as it was, of their new ally, the Anglo-Roman theologians were not, we fear, very strict in examining his doctrinal soundness, and the suspicions which we entertained at the time of his apostasy that Mr. Sibthorp was not *well up* even with the phraseology—to say nothing of the dogmas—of his new profession, have been amply verified by the event. Never was such a flourish of trumpets as welcomed Mr. Sibthorp to Oscott—never was such a triumphant howl as that which, in quarters nearer home, proclaimed his defection as the "legitimate result of Tractarian views." Well—we have bided our time; the wheel has made another revolution: and we contentedly repeat our old opinion, that Mr. Sibthorp never was a true son of the Church of England—that his defection was no argument against Catholicism, Mr. Sibthorp never having been a Catholic—to which we fear we may add—*and he never will be a Catholic.* If any body, in addition to the gentleman whose name has occasioned these observations, deserves serious commiseration for the effects of his imprudent and scandalous haste, surely Dr. Wiseman is sufficiently punished by this second revolt of his pupil—and we conjecture that the forebodings of the more recent converts at Oscott are anything but enviable.

From the London Ecclesiastical Gazette.

The noble example afforded by Sir Robert Peel, in the following Letter to the Ecclesiastical Commissioners for England, which we are permitted to insert, requires no comment from us, to give it full weight and influence with the public:—

"*Whitehall,* 26*th August* 1843.

"My Lords and Gentlemen,—The Bill for making better provision for the spiritual care of populous parishes has passed into a law.

"I am desirous, in my capacity of a private member of society, of making a communication to you on the subject of that Act.

"It provides means for the endowment of additional ministers from the property of the Church; but not for the erection of places of worship, or for other objects connected with pastoral superintendence.

"When I introduced the Bill into the House of Commons on the part of her Majesty's government, I stated the reasons which induced her Majesty's government in the present state of the public revenue, and in the present state of public feeling in different parts of the empire iu respect to religious subjects, to abstain from proposing any Parliamentary grant for the purpose of Church extension.

"I expressed at the same time a confident hope and belief that, if the means of endowment for additional ministers were provided, and especially if these means were provided at the instance and from the property of the Church, many persons would be disposed to promote, by voluntary exertions and voluntary contributions, the great object contemplated by this measure.

"I alluded particularly to those persons who are now connected by the ties of property with the manufacturing and thickly peopled districts in which the evils of religious destitution chiefly exist; and to those also who (though any immediate personal connexion with such districts may have ceased) owe no small portion of their worldly prosperity to the successful industry of their forefathers, and to the employment of manufacturing labor.

"Standing in each of these relations towards certain of the manufacturing districts, and being desirous of acknowledging the obligations which they impose, I wish to place at the disposal of the Ecclesiastical Commissioners the sum of Four Thousand pounds, to be applied in furtherance of the purposes of the Act to which I have above referred, upon the following conditions: viz.

"That the sum in question shall be advanced in aid of other subscriptions of at least equal amount, for the purpose of providing places of divine worship, either churches or chapels; or, should the Commissioners think it desirable in any particular case, temporary buildings, to be licensed by the bishop of the diocese:

"That it shall be applied in cases of religious destitution in the metropolitan district, and in the manufacturing and mining districts of the counties of Lancaster, of Stafford, and of Warwick, in the following proportions: **1500*l*.** to be allotted to the county of Lancaster, **1500*l*.** to the counties of Stafford and Warwick, jointly, and **1000*l*.** to the metropolis:

"That preference shall be given to cases in which religious destitution prevails to the greatest extent, and in which also there are the smallest available means for remedying the evil, either on account of the poverty of the district, or on account of the circumstance that the possessors of property within it are not members of the Church of England, and are unwilling to contribute to the maintenance and extension of its doctrines:

"That it be not applied to the discharge of any existing debts on account of Church building, or to the completion of any building now in progress, but to the provision of new places of worship, in separate districts and new parishes to be constituted under the Act, for the ministers of which endowments shall be provided by the Commissioners.

"I have the honor to be,
"My Lords and Gentlemen,
"Your most obedient servant,
(Signed) "ROBERT PEEL."
"To the Ecclesiastical Commissioners
for England."

From the English Churchman of October 12.

MR. NEWMAN AND MR. ABBOTT.

SIR,—I am very sorry to observe a paragraph in your paper of yesterday on the subject of the call with which I was favored in this place, some time since, from Mr. Abbott. It has been evidently sent to you with a friendly feeling towards myself, to which I am not at all insensible; but it is kinder to me than it is respectful towards Mr. Abbott. What I saw of him impressed me with such feelings in his favor, that it would grieve me indeed, did he think, from any thing that had got abroad, that he had reason to charge me with rudeness or want of consideration. I will add, what I stated to himself, that, if in my remarks in the Tracts for the Times upon one of his publications, I was betrayed into any expressions which might be considered personal, instead of confining myself to the work itself which I was criticising, I am sorry for them and wish them unsaid. I saw him but for half-an-hour, in his rapid passage across the country; but wherever he is, and whether I shall see him again or no, he has my good wishes and my kind remembrances.

I am, &c. JOHN H. NEWMAN.
Littlemore, Oct. 6.

INTERESTING ANECDOTE.

Mr. Newman and Jacob Abbott.—A few Sundays ago a stranger who had been observed joining very attentively both in the morning and afternoon services at Littlemore, begged permission in the evening to introduce himself to Mr. Newman. It proved to be none other than the well-known author of the "Corner Stone," and the "Young Christian;" and the object of his call was to express his deep and sincere obligations to Mr. Newman for the severe strictures which had been made upon his work some time since in the *Tracts for the Times.* He confessed that they had the greatest effect upon his mind, and that he should write very differently now. Mr. Newman asked if there were anything he would wish altered in a subsequent edition of the Tract, but Mr. Abbott admitted the entire fairness of the review, and wished nothing to be withdrawn or changed.—*Eng. Churchman.*

The Bishop of Newfoundland is to be translated to Jamaica. On every account we regret this: the system of translations is pernicious in principle, and life itself is short enough to become acquainted with a transmarine diocese. Besides, much was done under this prelate's auspices in Newfoundland; and as instances of his active zeal, we find that, on Sunday, 13th ultimo, his Lordship consecrated a church at Quidi Vidi (?); on the 20th ultimo, another at Belle Isle; and on the 22d, assisted at the laying the foundation-stone of the Cathedral of St. John's.—*English Churchman.*

Yesterday morning a public meeting was held at the Queen's Concert-rooms, Hanover-square, to take leave of the Rev. Dr. Wolff previous to his departure for Bokhara, which will be on Saturday next, to ascertain the fate of Colonel Stoddart and Captain Conolly, about whom so much uncertainty at present prevails. —*English Churchman, of October* 12.

From the Banner of the Cross.

"The Church Chronicle and Record," which no longer bears the sanction of the Ecclesiastical authority of the diocese in which it is printed, speaking of the address presented to the Vice Chancellor of the University of Oxford, protesting against Dr. Pusey's suspension, says, "among the signatures are said to be *one* Judge, *one* Deacon, and *one* Arch-deacon, but *no* Bishop and *no* Peer." It reminds one of what was once said, "Have any of the rulers or of the Pharisees believed on him?" And again, "not many wise men after the flesh, not many mighty not many noble, are called."

Will the Editor give us chapter and verse for his recollections? ("we recollect when a few years since Rev. Dr. Hampden, another Professor, was *suspended in a similar manner,* and Rev. *Dr. Pusey,* and Rev. *Mr. Newman were among his judges,* and that *they* declined to receive any explanation that Dr. H. wished to offer!" Was Dr. Hampden suspended? Was he punished in a similar manner with Dr. Pusey? Was he silenced as a preacher, or censured as a Professor? Was his censure without knowledge of the grounds of it? Was it an inquisitorial sentence? Was Dr. Pusey and Mr. Newman any more his judges, than the hundreds of the Convocation? Did *they* (Dr. Pusey and Mr. Newman,) more than all others who were of the large majority in the convocation, decline to "receive any explanation?" In what one point, "*therefore,*" does Dr. Pusey seem "to stand in the same position as Dr. Hampden?" If the Editor will answer these questions according to the facts in the case, his paragraph entitled "suspension of Dr. Pusey," under the date of the 20th of October, will stand condemned out of his own mouth. If he will admit his entire ignorance of the subject, they shall be answered for him. G. W. D.

For the Churchman.

TRAVELLING PREACHERS.

EXTRACT FROM A LATE CHARGE OF THE BISHOP OF EXETER.

What is here addressed to the clergy respecting associations may be applied to colleges or societies employing agents.

"Preach for these associations yourselves, if you will, and as you will; or obtain, if you think it expedient, the assistance of neighboring ministers in occasionally preaching for you; but do not encourage strangers to go through your Churches, extolling, and sometimes exaggerating, with all the arts of rhetoric (as a stranger sent for the purpose is too likely to do,) the claims of the society which employs him. It is a great disturbance of the parochial system; it prodnces an unwholesome excitement; it turns God's house into a hall of declamation; too often pampering the diseased appetite for a tone of teaching which is neither milk nor strong meat, but a crude and mawkish substitute, by which no generous or manly growth of Christian charity was ever yet reared.

"Again, I would earnestly press on you the duty of not interfering one with another, in respect to these societies. If any of you shall judge any among them especially worthy of his support, let him give to them that support in his own parish, or in the parish of any neighboring clergyman who wishes his assistance. But I conjure you not to intrude unbidden, much less contrary to the expressed or known opinion of the proper pastor. You may be quite sure that you will do incalculably more of evil by weakening the influence of a brother clergyman over his flock (as you will weaken it, if you successfully support what he opposes,) than you can do of good, by forwarding the cause of the best of these societies, be it what it may. Besides, the evil is certain, the good, at the best, must be doubtful; and remember what an apostle has said of those who "do evil that good may come.'

ECCLESIASTES ANGLICANUS; *being a Treatise on Preaching, &c., by the Rev.* W. GRESLEY, M. A., *with Supplementary Notes, by the Rev.* BENJAMIN I. HAIGHT, D. D., *Professor of Pastoral Theology and Pulpit Eloquence. in the General Theological Seminary of the Protestant Episcopal Church in the United States, and Rector of All Saints' Church, New York.* New York: D. Appleton & Co. 1843.

Those who have endeavored to study the art of sermonizing from Claude's Essay, will be glad to know of a work, which appears to be much more practical and useful. The reputation of the author and editor will, we suppose, ensure the circulation of their joint production, by guaranteeing its literary merits, and sound church principles. It consists of four parts, *On the Matter of a Sermon, On Style, On the Method of Composing, and on Delivery,* and the whole is again broken up into a series of letters. As far as we can judge, from a somewhat cursory inspection, it is written in a very simple and intelligible manner, and abounds in illustrations of all its points, taken from the most various and indeed, conflicting schools of divines.

The very graceful dedication to the Rev. Dr. Wilson will, we hope, remind the young student, of the due use, and guard him against the abuse of the study to which the treatise introduces him. It seems to us admirably to express the idea, that it is only when offered at the feet of Systematic Theology, and employed as her handmaids, that such works can be profitable. Let our theology be sound, full, and accurate, and then let us take all proper pains to present it simply, to illustrate it clearly, to clothe it with beauty, and enforce it in tones of thunder.

For the review of Manning see first page.

At a meeting of the Standing Committee of the Diocese of New York, held on the 7th inst., Messrs. *John C. Brown, Thomas Gallaudet, William A. Jenks, Charles Reynolds, Washington Rodman, and Ambrose B. Russell,* were duly recommended to the Bishop to be received as candidates for orders.

Among other Illustrations of Popular Religionism, the English Churchman has the following:

"THEATRICAL CONDESCENSION.—*Chapelthorpe Chapel.* —Those celebrated vocalists, Mr. and Mrs. Wood, *honor this chapel* every Sabbath-day *with their attendance,* and render the choir the most efficient of any in this district."

CHURCH OF THE EPIPHANY, WASHINGTON, D. C.— As the agent, at present in this city, collecting funds in aid of the above Church, will find it impossible, from limitation or time, to call personally on all to whom his circular has been, or may hereafter be addressed; therefore, those individuals receiving it, and who desire to contribute in furtherance of the object, are earnestly requested to leave their donations with Messrs. Swords, & Stanford, No. 139 Broadway, who will give to them their proper direction.

CLERICAL CHANGES.

The Rev. William F. Walker, having removed from this Diocese to that of Illinois, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

Rev. C. D. Jackson has accepted a call to the Rectorship of St. Luke's Church, Rossville, Staten Island.

TO CORRESPONDENTS.

"G. B." in our next. "Laicus" is received. The letter from Carlisle in our next. We shall not accept the author's permission to divide it, but shall print it entire, and besides cause an extra editon of it to be worked off.

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and city, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quiting College. JOHN McVICKAR,
Chairman of Ed. Com., 8 College Green

DIED,

On Sunday, the 5th inst., Matilda Leveret, daughter of Rev. Joseph H. Price, aged 8 years and 4 months.

CALENDAR.

NOVEMBER.

12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity.
[On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. } Ember Days.
23. }
24. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ The Ladies of the Daily Infant School, connected with the Mission Church of the Holy Evangelists, purpose holding a "Ladies' Festival" at Niblo's Saloon, on TUESDAY EVENING, November 21. Their object is to raise funds for the school under their charge. Many of the children are unable to attend during the winter for the want of suitable clothing; and the Managers make this effort with the hope that their Treasury will be so increased as to enable them to provide clothing for some of the most destitute children of the school. As the Board of Managers is composed of ladies from different congregations in the city, they earnestly solicit contributions from members of the several Churches, to aid them in this work. Donations of refreshments, or money to be appropriated for them, will be thankfully received by the following ladies:

Miss S. Battin, Directress, 276 Greenwich street.
Mrs. N. B. Blunt, Sec'y and Treas., 132 Prince st.
Mrs. W. C. Wetmore, Fourth street.
Mrs. Campbell, 81 Warren street.
Mrs. William K. Lathrop, 152 Waverly Place.
Mrs. Freeman, 30 Beach street.
Mrs. Thomas P. Cummings, Sixteenth street,
Mrs. Mines, ———.
Mrs. Bache, ———.
Miss L. Haight, 105 Hudson street.
Miss I. Bleecker, 76 Walker street.
Miss. Barnes, Robinson street.
New York, Nov. 11, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A special meeting of the Board of Managers will be held at the Church Depository, on Wednesday afternoon next, at 5 o'clock.

WM. H. BELL, Sec.
New York, Nov. 11, 1843.

CHURCH OF THE REDEMPTION.—The Right Rev. Bishop Ives will preach in the Church of the Redemption on Sunday evening next. Service to commence at 7 o'clock. A collection will be made in aid of the church. November 11, 1843.

FAIR.—The ladies of *the Mission Church of the Epiphany* propose to hold a FAIR for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, November 4, 1843.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

CHURCH OF THE REDEMPTION,—*Sixth street near Second Avenue.*—This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.
New York, November 4, 1843.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Nov. 4, 1843. 35 Murray street.

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions, since his report of the 1st inst., has received the following contributions:

Sunday school offerings of Trinity ch, Martinsburgh, Va, $3; a young lady, a communicant of the same, $2; through Edmund Wilcox, Esq, R A in Phil, from a member of the Ladies' Association of St Luke's, Germantown, $50; St Stephen's ch, Wilkesbarre, $6; St Andrew's, Phil, half, $2 50; St Philip's ch, Phil, half, $52 19; through Benj Howard, Esq, R A in Boston, from St Paul's Church Missionary Association, Rev Dr Vinton, rector, $43 50; quarterly collection, Trinity ch, Boston, $133 63; St George's ch, Fredericksburgh, Va, $20; from the church at M A, $70; offerings of Trinity ch, New Rochelle, Rev Dr Coit, rector, $33 75. Total, $416 57.

THOMAS N. STANFORD, Treasurer,
Nov. 8, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since his last report, October 18, say for three weeks:

From Col Thomas Childs, U S A, Fort Johnson, N C, $5; two children, through Mrs G, for schools in China, $2 12; a lady of St George's ch, New York, for schools in China, $5; St Paul's ch, Norwalk, Ct, monthly offerings for Africa, $21 75; Christ ch, Louisville, Ky, per B O Davis, Esq, treasurer, $41; a friend to the China Mission of St Mark's ch, New York, through Rev Dr Boone, $25; Trinity ch, Newark, N J, part of collection, through Rev Mr Henderson, $20 90; a friend to the China Mission, of St Mark's ch, New York, through Dr Boone, for education of females in China, $25; offerings of Anna Humphreys' Juvenile Society, St James's ch, Derby, Ct, for education of a child in Africa named Anna Humphreys, $15; through E Wilcox, Esq, R A, Phil, Sunday school of the Church of the Evangelist, Phil, for the education of a boy in Africa, called Thomas H Quinan, $20; Mrs Jacobs, Churchtown, Lancaster co, Pa, for Africa, $2; Committee of Appropriation, St Andrew's ch, Phil, half, $2 50; St Philip's ch, Phil, per J S Burnett, accounting warden, $52 18; W P D, $5; St Paul's ch Missionary Association, Boston, Mass, for general purposes, $177 80; for China, $10; for Mesopotamia, Rev Mr Taylor, $29; Trinity ch, Boston, for Rev Mr Miles' Mission, $2 50; St James's Roxbury Juvenile Missionary Association, for support of native children in schools in Africa, $20—$239 30—the above through B Howard, Esq, R A, Boston. St George's ch, Fredericksburg, per Rev E C McGuire, rector, weekly offerings, for Greece, $10; for Africa, $11; general, $19—$40. Total, $521 75.

F. S. WINSTON,
Nov. 8, 1843. Acting Treasurer.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Grace ch, Rev T H Taylor, rector, $80. Pierre E F McDonald, subscriptions, $4. John W Mitchell, do, $2. John Stearns, M D, do, $4, Total amount, $90.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Nov 9, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Grace church, Rev T H Taylor, rector, $80. Church at M A, donation, $5. John W Mitchell, subscription, $1. Ozias Seamer, Middlebury, Vermont, annual, $1. Total amount, $87.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Nov. 9, 1843.

THE CHURCH'S LAW, AND THE CHUCH'S LIBRARY.

A SERMON preached on the 19th Sunday after Trinity, October 22, 1843, in Calvary Church, New York. By the Rev. Smyth Pyne, A. M., Rector of Calvary Church. Just published and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

REVIVALISM AND THE CHURCH. A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut. Just published and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

☞ CHURCHMAN'S LIBRARY.

MR. BENJAMIN F. TAYLOR, No. 120 Bank street, is the *authorized Soliciting Agent* for the above work in this city, with power to appoint sub-agents. J. R. DUNHAM.
New York, Nov. 11, 1843.

MR. GRESLEY'S NEW WORK.
This day published,

PORTRAIT OF AN ENGLISH CHTRCHMAN, by the Rev. H. Gresley, M A., Prebendary of Lichfield, author of "Treatise on Preaching," "Bernard Leslie, &c., &c., printed from the seventh London edition, in one elegant volume, 16mo, price 75 cents.

"The present volume is an attempt to paint the feelings, habits of thought, and mode of action, which naturally flow from a sincere attachment to the system of belief and discipline adopted in our Church.

"Church principles have been so much discussed of late, that I would willingly have passed over that part of the subject; but daily experience proves that they are still very imperfectly understood, or little considered by the mass of those who call themselves Churchmen. I have therefore devoted some chapters in the earlier part of the work, to a brief, though not careless or hasty, discussion of the principles of the Church of Christ. But the main part of the volume is occupied upon the illustration of the practical working of these principles when sincerely received—setting forth their high value in the commerce of daily life, and how surely they conduct those who embrace them in the safe and quiet path of holy living."—*Author's Preface.*

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co. has also recently published uniform with the above—

The Unity of the Church, by the Rev. Henry E. Manning, A. M., $1.

The Double Witness of the Church, by the Rev. W. I. Kip, A. M., author of "Lenten Fast," $1 25.

A Kempis' Imitation of Christ, four books, complete, $1.

The Churchman's Companion in the Closet, a complete Manual of Private Devotions, by various eminent old English Divines, edited by the Rev Mr. Spinckes, $1.

Disce Vivere—Learn to Live, by Christopher Sutton, D D. $1.

The Practical Christian, or Devout Penitent, by R. Sherlock, D. D., $1.

Tales of the Village, in which the principles of the Romanist, Churchman, Dissenter and Infidel, are contrasted, by the Rev. F. E. Paget, A. M. 3 vols. $1 75.
November 11—2t

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. November 11—3t$

ST. BARTHOLOMEW'S CHURCH. For sale, Pew No. 2 in the north aisle, fronting the chancel. It will be sold low; or exchanged for a pew in the Church of the Annunciation, or St. John's, or Grace. Apply, or address, No. 70 Merchant's Exchange.
November 4—3t$

ORGANIST.—A situation is wanted as Organist by a person who has had several year's experience in that capacity, and can give unexceptionable references. Salary not so much an object as a good instrument for practice. Please address "Organist," at this office. November 4—2t$

ORGANS.

HENRY ERBEN, No. 172 Centre street, offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ of 6 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep, with a Grecian case.

One Swell Organ, of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a Grecian case.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep. This Organ will be sold cheap.

A small Parlor Organ.

A second hand Parlor Organ.

The above organs vary in price from $225 to $900.
October 1—tf

ORGAN BUILDING.

THE subscriber is prepared to put up Organs of any size, with the new improvements of Europe, recently brought out by the three and a half years' researches of a scientific committee, and by which means an instrument can be put on a better balance and an increased pleasant power given to it. The same agreeable intensity of power and nice gradations of characters of tone even in the soft stops, cannot be effected by any other means.

The new and peculiar reed stops on an *entire new principle,* THE BASSET HORN, AEOLINA, CLARIANA, &c., pronounced by competent judges to be the best stops ever put in an Organ, the subscriber is also now prepared to introduce, having prepared the machine and the necessary practice therefor for the last two years. These stops have a more beautiful and a *different* character of tone from any ever heard in an Organ before. The Basset Horn can be heard in the Organ in Zion's Church, Baltimore, where it has been put within a few weeks past; a part of one has also been put in Canandaigua, N. Y. In a few weeks from this, one or more of them can be heard in Philadelphia.

The Organ alluded to in Baltimore, and several smaller ones, is referred to as proof of part of these improvements whereby the Organ is made a far more perfect instrument, and acquires many new and useful features. H. KNAUFF,
No. 167 Vine street, Philadelphia.
October 28—4t$

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) *Church and Parlor Organ Builder,* informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish those instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.
October 14—6t$

CHILDREN'S BOOKS.

A VALUABLE collection of books for Children, published by James Burns, London. Just received and for sale. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
October. 21.

CHARLES LEVER. Just published, "Charles Lever, or the Man of the Nineteenth Century," by the Rev. W. Gresley, A. M., author of Bernard Leslie, the Forest of Arden, &c., &c.
JAMES A. SPARKS,
Nov. 4. Churchman's Bookstore, 109 Nassau-st.

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.
August 26.

KNIGHT & COLBURN,
BOOKSELLERS,
BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:

Pool's Synopsis, 5 volumes, folio.
Gesenius's Hebrew Lexicon, 2 vols. quarto.
Burkitt's Commentary, 2 vols. quarto.
Saurin's Sermons, 7 vols. "
Mosheim, 5 vols. "
Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Barrow's Works, 8 vols.
Neal's History of the Puritans.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

COTTAGE GROVE FEMALE SCHOOL,
Poughkeepsie, Dutchess County, N. Y.
MR. AND MRS. J. S. VAN VECHTEN.

THE undersigned having made themselves acquainted with the merits of this School, and having witnessed the results of the system of instruction which is there pursued, are enabled to speak of it as eminently entitled to the public favor. The discipline of the School, the arrangement for regular and wholesome exercise, and the general principles upon which it is conducted, are all calculated to secure an Education in its largest sense—an education which embraces a thorough cultivation of our whole nature, physical, intellectual, and moral. In addition to which, we are happy to say, that the location of the School is singularly pleasant, occupying, as it does, one of the most attractive spots in the village, and affording ample grounds for exercise and recreation in the open air.

NATHANIEL P. TALLMADGE.
PHILIP E. MILLEDOLER,
Rector of St. Paul's Church.
HOMER WHEATON,
Assistant Minister of Christ Church.

The year is divided into two terms of 22 weeks each. The Winter Term commences on Wednesday, the 25th of October. The annual charge per scholar is $175, payable quarterly in advance. This sum includes all charges for Board, Room, Bed and Bedding, Fuel, Light, and English Tuition.

EXTRA CHARGES.

Washing per term, ...	$7 50.
Music, with use of Piano, per term, ..	26 00.
Languages, ...	12 00.
Drawing and Painting, ...	10 00.

N. B. Scholars may enter the Institution at any time; but must continue to the end of the term in which they enter. No deduction made for absence, except in cases of protracted illness.

☞ The New York Observer, and Gospel Messenger, Utica, will copy four times, and send bills to this office for collection. October 21—4t

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

CONNECTICUT EPISCOPAL ACADEMY,
CHESHIRE.

THIS Institution has been established nearly half a century. It is situated in a delightful and retired village, thirteen miles from New Haven, and twenty-five miles from Hartford. It is the only Institution of the kind in the Diocese, that can be said, strictly speaking, to belong to the Church. The Board of Trustees are appointed by the Convention, and they meet annually in the Academy to hear the Report of the Principal, and attend to the various other matters which properly come under their cognizance.

TERMS:—Where the pupils board in the family with the Principal or Assistant, or are under their immediate care, $75 a Session, or $150 a year, including every thing but Books and Stationery. Board in vacation an extra charge. Young men who prefer it, may obtain board in respectable families, at $2 per week, exclusive of fuel, lights, and washing. Their *Tuition* for Classics and Higher Branches of English, would be $10 per term of 22 weeks. Common English Branches, $8.

Bills payable one half in advance, and the balance four weeks before the Session closes.

The Winter Session will commence Wednesday, the 1st of November next, and continue 22 weeks.

E. E. BEARDSLEY, Principal.
Cheshire, Oct. 14, 1843. 4t

PRIVATE INSTRUCTION.

THE REV. JAMES G. LYONS, LL. D., of Trinity College, Dublin, who for some years has had charge of the sons of the Bishop of New Jersey, and whose class has hitherto been limited to six, has made an arrangement which allows him to receive four additional pupils. The most efficient training is given in the several branches of a classical and English education. The boys are instructed at Riverside, the residence of the Bishop, and suitable accommodation in private families can be secured for those from a distance. Doctor Lyons has permission to refer to the Bishop of New Jersey, and to General Williamson of Baltimore, whose children are now under his care; to the Rev. William H. Odenheimer, and the Rev. Frederick Ogilby, Philadelphia; to the Rev. Doctor Ogilby, Professor in the General Theological Seminary, New York; and to the Rev. L. Carter, Brooklyn, N. Y.

Address, Rev. Doctor Lyons, Burlington, N. J.
October 28.

NEW SEMINARY.

MRS. HOYT'S LESSON ROOMS, No. 38 Forsyth, near Walker street. Instruction in all the branches that are taught in the best institutions. Rev. R. Hoyt will assist the classes in their studies by familiar lectures and illustrations.

Hours from 10 A. M., to 4 P. M.
Evening Classes from 7 o'clock to 9.
October 21—6t

MISS ADRAIN'S FEMALE SEMINARY,
AT JAMAICA, L. I.

THE Winter Session of this Institution will commence on Monday, November 6th. Circulars may be obtained of E. Monroe, Esq., 181 Broadway, New York. October 21—4t$

BEAVEN'S HELP TO CATECHISING.

JUST published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an INTRODUCTION of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to
DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

A TEACHER WANTED.

A COMPETENT Teacher, without family, is wanted in a private family in a healthy part of Virginia. He must be well qualified to teach the English branches, Latin, Greek, &c.; of unexceptionable character, and a Churchman. A German possessing the required qualifications would be preferred.

Inquire of, or address, post paid, the Publisher of the Churchman, at this office. October 28—tf

A LADY who has had many years' experience in teaching, is desirous to form a class, or classes, for the systematic perusal of History, Biography, &c.; or, she will give private lessons to ladies wishing to continue or revise their scholastic studies.

Terms and other particulars will be made known, and ample testimonials of character and ability afforded, on application to her at her lodgings, 136 Greenwich street.
October 21—3t$

From the Christian Remembrancer.

THE INTERMEDIATE STATE.

The practical consideration which we propose to give to our subject, has been suggested by the objections which, as far as we are able to know them, have been brought against the sermon of Mr. Morris not long since. It seems that a mere expression of hope, on his part, that the murdered Laud still intercedes for his beloved Church, is a notion full of terror to some people in these days. We believe, indeed, that the persons who disliked Mr. Morris's statement, were on the lookout, as sailors say, for squalls, and that a predisposition was the main cause of their malady; still there must have been something more than this, which induced them to fix upon the passage in question as a vulnerable point in their adversary. They must have seen something in it which they did not like, and this something must either have been the opinion that the saints departed intercede for the saints on earth, or an indistinct idea that the admission of such a notion is inseparable from the abuse of it, and that to believe that departed saints are praying for us, is necessarily followed by our prayers to them. Now, we can hardly imagine the objectors to have been so utterly unreasonable as to entertain the latter opinion, forgetting that the fact of the ministry of angels is generally admitted, although men are not induced thereby to pray to them, any more than to any other gracious means of good, animate or inanimate, by which God works out the designs of His providence. We do not believe this of them, and therefore we are inclined to attribute their objections to an habitual fear of contemplating the nature and probable occupations of the intermediate state, as if to think of it were unsafe, and to speak of it presumptuous, except in that vague and erroneous manner which is too popular amongst us, and which, if it leaves any impression on the mind of the hearer or the speaker, strengthens a mistake which makes some parts of Scripture a dead letter to them, and the burial service of the Church a form, into much of the spirit of which they cannot enter. We are confirmed in this opinion by the remarks which we have heard on Mr. Morris's sermon: for one friend of ours, who has become a woman of most Catholic feeling and practice, but who has never had the subject brought before her, was shocked and hurt at the very thought of such intermediate occupations; and thus, through never having received any instruction upon the subject, she was liable, at any time, to have her confidence in her pastors, and in the Fathers of the Anglican and of the Catholic Church shaken, if not destroyed. In fact, from an idea that the subject is unpractical, and altogether uncertain, a doctrine which is expressed in the Prayer-book has been very generally excluded from our pulpits; and it is only a very short time since a clergyman, after preaching an excellent sermon on the parable of Lazarus and Dives, in which throughout he made the one the denizen of heaven, and the other of hell, informed us that he had done so deliberately, under the conviction that the doctrine of a middle state was not an intelligible or useful truth. To us it seems a rash thing to speak thus of any doctrine of God, especially of one so prominent as was this in the minds of the apostles, and of all the martyrs and holy doctors who succeeded them; and which supplies some of its most cheering strains to the subdued triumph of our Burial Service. We earnestly wish, therefore, to call the attention of our readers, especially the clerical part of them, to the practical bearings of this doctrine. It will be necessary, in so doing, to state the truth as it is, with some of its evidences, combating only the notions popular with us, and not, except indirectly, the far worse and "most distressing" doctrine of the Romish communion.

I. The first of these popular errors is, the notion that the soul sleeps after death—an opinion which seems to have been broached about the time of the Reformation, and to have become more general since.* Now, we are not only prepared to find *some* truth in this, as well as in every doctrine, but are ready to admit the whole of the assertion that the dead sleep. So spake Daniel, when he foretold "that many who *sleep* in the dust of the earth" should awake: so, also our Saviour, "She is not dead, but *sleepeth.*" "David fell on *sleep.*" St. Stephen, when he had breathed his dying words, "fell *asleep.*" Thus the Catholic Church believed and felt in her purest days, and thus our own Church adopts the word into her Service, feeling that she is consistent with herself, although elsewhere she asserts the conscious blessedness of the deceased.† We make no question, therefore—we *can* make no question—that the dead sleep; but *how?*—in a state of unconsciousness?—in a sleep of spirits?

How, then, could Lazarus and Dives feel, and think, and speak, and, as the Gospel tells us, while yet the world was rolling on, filled with saints and sinners like them? How, then, did the Lord receive the spirit of St. Stephen? Wherefore did St. Paul "desire to depart and be with Christ," which was "far better" than his conscious heaven of privileges, and of angelic and divine society on earth? How did the spirits in the Apocalypse call anxiously for the coming of their deliverance, "How long, how long?" Again, on such a supposition, we must believe the Church to have been in error from the first. The Church of Smyrna writes of Polycarp, that "with the Apostles and all the just he rejoices, and glorifies God the Father." (Sec. xix.) St. Clement says of Paul, that he "has gone to the holy place." (1 Epist. sec. 5.) And Polycarp of Ignatius, Zosimus, Rufus, and others, and of Paul and of the rest of the Apostles, that they are "in the place which is due to them, with the Lord, with whom also they were fellow sufferers." (Epist. Sec. ix.) Thus, also, St. Ambrose, "The glorious company of the Apostles praise thee, the noble army of martyrs praise thee!" Tertullian also writes "What then shall we do in the meantime? Shall we be asleep? Souls do not sleep," (*De animâ*, cap. ult.)‡ If the reader wishes for more evidence of the opinion of antiquity, we would refer him to the ancient liturgies, or, for brevity, to Usher's Treatise on Purgatory, reprinted in the Tracts for the Times, Vol. III.

Again, if the soul sleeps, how shall we hear our Church when she says "that they are in joy and felicity?" How, too, shall we escape the sceptic's objection, that, If the soul can sleep for a thousand years, it may sleep for ever? The whole argument for the immortality of the soul, which Bishop Butler states so admirably, is overturned.

Finally, How shall we reconcile the history of our Saviour's manhood with the destinies of our own, if we are to follow Him—if we only rise by being part of Him? for, as Bishop Andrewes says:—

"He and we are σύμφυτοι; that is, so grafted one into the other, that He is part of us, and we of Him; so that, as St. Bernard well observeth, *Christus etsi solus resurrexit tamen non totus.*"—*Sermon on Rom.* vi 9.

How shall He have been in Paradise after death, and with the spirits in prison, whilst we are to lie inanimate atoms in the dust of the earth?

A very poor fraction of Scriptural and other evidence against the notion of sleep in such a sense as this, is here furnished, but surely enough to decide the question with most of our readers.

II. On the other hand, a large mass of men believe that the righteous pass at once into heaven, and the wicked to hell—a notion which is no less unscriptural and uncatholic than the former.

"It is true, indeed, that some Fathers spoke of the soul as going directly to heaven, and that this became afterwards the prevailing opinion of the Western Church: which is also affirmed in a Homily of the Church of England,* set forth in the time of Queen Elizabeth."

But this must not alarm us, for,

1. Such an opinion is destructive of the argument by which Christ and St. Paul prove the resurrection of the body, (Wall, vol. i. *p.* 350,) and indeed is wholly irreconcilable with the stress which is always laid upon the resurrection of the flesh.

If we are to value this blessed privilege, which has been so dearly purchased for us, must we not feel that as men we are incomplete without the body; that before the resurrection we are dismembered and divided beings, and that the cause of death is commuted rather than reversed? *Without* the body we shall be imperfect, "For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven; if so be that *being clothed we shall not be found naked.* For we that are in this tabernacle do groan, being burdened; not *for that we would be unclothed, but clothed upon,*" (2 Cor. v. 2. &c.) *With* the *sinful* body we shall have the full wretchedness of hell, (1 Cor. vi. 18;) *with* the *glorified* body we shall possess the happiness of *heaven.* Both misery and happiness are incomplete so long as man is incomplete, so long as his faculties of suffering and rejoicing are imperfect.

2. This notion interferes with the doctrine of the Judgment; it draws down the saints out of heaven, and raises up the wicked out of hell.† It contradicts, also, (Acts ii. 34,) and destroys the parallel between our Lord's human life and ours, as completely as does the doctrine of Sleep.

Our Church speaks plainly against this fancy in her Burial Service, when she prays God to hasten his kingdom, "that we, with all those who are departed in the true faith of God's holy name, may have our perfect consummation and bliss, both in body and soul." We have carefully avoided the controverted question of prayers for the dead, but we may be allowed here to call forth the old liturgies as witnesses to the belief of Antiquity, that the souls of the departed are not in heaven. The expression which was first used of the prison of Judas τόπον τοῦ ἴδιον. (Acts i, 25,) seems to have given rise to similar terms among the earlier writers. Thus Clement speaks of ἱδρουμένου αὐτοῖς τόπον (1 Epist. xliv.) and Ignatius, "Every one is about to go εἰς τὸν ἴδιον τόπον. (*Ad. Magnes.* sec. v.) And Polycarp has been before quoted as speaking of the place ὀφειλόμενον αὐτοῖς. Irenæus again says that souls go into the place appointed them by God, and there wander until the resurrection, waiting for it; then, having received their bodies, and rising entirely, that is, with their bodies, as also the Lord arose, thus they will come to the sight of God."‡

This last passage beautifully discribes the incompleteness for which we have been contending, φοιτῶσι περιμένουσαι. Need we add the cry of the spirits in the Apocalypse, "How long, how long?" And as to the likeness between our Lord and His many brethren, the same Father continues:—

"For the disciple is not above his master, but every one that is perfect shall beas his master. As, therefore, our Master did not presently fly up to heaven, but, waiting till the time of his resurrection that was appointed by the Father, which had been foreshown by Jonas, and rising the third day, was so taken to heaven; so we must also wait the time of our resurrection."—*See Wall*, vol. i. *p.* 349.

To sum up, in the words of Bramhall:—

"Though their souls be always in a state of blessedness, yet they want the consummation of this bliss, extensively, at least, until the body be re-united unto the soul; and (as it is piously and probably believed,) intensively also, that the soul hath not yet so full and clear a vision of God as it shall have hereafter."—*Answer to M. De La Milletiere.*

In what sense, then, is the middle state a sleep, and in what a heaven?

It is a sleep, because it is a *rest*—a rest from labor. "Blessed are the dead which die in the Lord; even so saith the Spirit, for they rest from their labors." And as Job says:—"There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; and hear not the voice of the oppressor; the small and great are there, and the servant is free from his master."—(Chap. iii. ver. 13, &c.)

This of the righteous; but to *all* there is a sleep of the body, a dull, senseless, unconscious sleep, a sleep of *death;* a slumber which requires a miracle to break, which the force of "continuance" would preserve for ever, but for the trump of God. (Butler, Anal. c. i. part. i. *p.* 17, Oxford Ed. 1836.)

And if we are in heaven even here on earth, received to glory, (Rom. xv. 7,) "in heavenly places," (Ephes. i. 3,) arrived at Zion and living in the midst of celestial things and beings, (Heb. xii. 22,) "partakers of the divine nature," "temples of the Holy Ghost," and "brethren of Christ;" if we are justified by such privileges in looking upon our dwelling within the Church militant, as an inhabiting of heaven, how much more shall safety from the power of sinning, and rest for contemplation, and the sensible society of all saints, and the calm of Abraham's bosom, and "to be with Christ" in an higher sense, be justly termed a heaven, better than the heaven which *is*, although not the heaven which *shall be?*

We will conclude our statement of this doctrine in the words of Mr. Palmer:—

"The righteous, after death, are immediately translated to a region of peace, refreshment, and joy, while the wicked are consigned to a place of torment, from whence there is no escape."—*Orig. Lit.* vol. ii. *p.* 97.

And now it may be permitted us to say a few words upon the probable occupations of the Intermediate State; which, although they cannot be very definite or certain, may, at least, make it appear that Mr. Morris's statement deserves more mercy than it obtained. We have already quoted the account of Polycarp's martyrdom, and the Te Deum, as witnesses to the consciousness of departed souls; but those same statements, it will be recollected, spoke of the deceased saints as occupied in praise. Again, we have already cited the well known passage in the Apocalypse, which represents the saints as praying for a speedy accomplishment of all things, and for the hastening of Christ's kingdom. To us, indeed, it seems next to impossible, that the spirits which, on earth, continually prayed "Thy kingdom come," and which offered here the effectual, fervent intercession of righteousness, in behalf of the Church which they so dearly loved, should cease their supplications when existing in that calm and leisure state, which follows upon the troubles of this life. If heavenly contemplation, spiritual intercourse, and praises of the Godhead, are admitted to form part of the occupations of the dead in Christ, surely we cannot thus arbitrarily exclude the office of intercession, by which they most resembled in their Saviour while they lived, and which, if it should seem the work of an imperfect state, must be be remembered to be the gracious office of our Redeemer even now, and therefore, surely not involving too much incompleteness in those who have not yet ascended into heaven.

Admit the intercession of the saints, the Romanist then will say, and why not request that intercession? If they do pray for us, and if it were not wrong to have asked of them this boon, while living, how can it be sinful now?

It seems to us, that this is a question which the moral sense will decide better than the reason. It is hard to *say* how the one petition is a prayer, and the other not; but it is not hard to *feel* that there is this difference; and a child would vanquish the divine, by showing him that it felt it impossible to ask anything of a person with whom it had no sensible means of communication, without approaching too nearly to that address which is the property of God alone. But it would be only fair to ask of the Romanist, why he does not supplicate all saints living, as well as those departed? He never dreams of asking those to pray for him on earth, whom he knows will never hear of his petition. If he betake himself to such speculations as those of the schoolmen, we answer at once that we know nothing of what he speaks; and although we cannot agree with Bucer, that it is a sin to pray for that which we do not know will be granted;* yet to offer petitions which we cannot tell whether they even be heard or no, seems wholly inconsistent with the confidence which should attend every act of Catholic worship.

Whether, indeed, we believe that the "*claritas Dei,*† or the "*speculum Trinitatis,*" or any other such fancy, is an inadequate account of the knowledge which invocation pre-supposes, it does seem to us certain that the majority of people are unable to divorce the notion of omniscience from such an idea, and so are incapable of regarding those to whom they pray, otherwise than as, in some sense, and that a very full sense, ubiquitous and divine. We hold it to be practically impossible to invoke the saints, and, at the same time, to remember that they are but men.

We have said nothing of Scriptural or of Catholic teachings upon this subject, because we have only touched upon it incidentally, and in a cautionary manner. Enough, however, it is hoped, has been said to convince the reader, that they who believe in the *fact* of the intercession of departed saints, as well as of living, do yet shrink from all idea of addressing them, as much as any Protestant can desire. But we undertook to show the practical influence of which the true doctrine of the middle state is capable, and which we are bound to give to it. Before, however, we state two reasons which principally weigh with us, it may be permitted us to remind our readers, that the best method of correcting or warding error is to establish truth; and that no defence, therefore, against the doctrine of Purgatory can be so sound, so likely to remain, so free from the evils attendant upon controversial statements, as the clear, affirmative, practical teaching of our Church's doctrine upon this subject. And, moreover, to know the truth, whatever it be, is a thing in itself desirable; and when that truth is a doctrine of Scripture, and of the Church, so that our minds cannot be in unison with their teaching unless they receive it, it is surely no indifferent thing whether men are right or wrong upon this point.

First, then, to believe in this doctrine of the Middle State, is to see (which has been already noticed,) the parallel between our Redeemer's history and our own. It is only by believing that as He died, was buried, descended into Hades—which was a paradise or blessed place, a boon to the penitent thief, and a meet dwelling for the souls of the righteous—and rose again in the flesh, a perfect man, with human soul and human body re-united, before he ascended into heaven; so we shall follow in His steps, rising *as* He rose, and *because* He rose, and as *part* of Him, and therefore resembling Him throughout; it is only by this belief that we can recognise the completeness of our regeneration in Him, of the gradual restoration of our fallen race through the incarnation, and life, and death, and grave, and resurrection of the First-born among many brethren; it is only thus that we can feel that He was indeed as we are, that we might be as He is.

III. Against the notion of the sleep of the soul, we would urge its probable effect upon many minds. To bad men, distance of punishment seems security; and, in the same way, as Aristotle justly affirms, that death comes to be less feared from its remoteness, so vengeance loses much of its power of terrifying, if it is deferred. There may seem to be little in this to many of our readers, but if they have stood by the deathbed of a sinner, whose earthly agonies almost prevent all thought of future sufferings, they will know that, to a man in this state, it is not the same thing to speak of an *immediate* transition to greater misery, and of a state of unconsciousness which may last for ages, and which seems like a blessed sleep to the fevered frame.

To good men, also, it is a different thing to speak to them of immediate happiness after death; to tell them of friends conscious, and blessed, and waiting to receive them, and to speak to them of a long time of waiting, even though it should pass away as a moment. We cannot expect all fully to sympathise with us in these remarks, but with ourselves, they are the result of a long standing, and deep feeling, upon the subject.

It may be hoped, also, that the feeling that there is a communion of saints, would be strengthened by a right belief of this doctrine, as often as the thought of departed friends, martyrs, and apostles, and of all whom we have loved in history, or by personal intercourse, crosses our hearts, as of those who are caring for us, and waiting for us, and are incomplete without us.

We will meet one more possible objection, and conclude. It may be feared, by some, that to hold out the existence of a conscious state after death, would be to suggest hopes of improvement, and of a preparation for the Judgment, neglected to be made on earth. But if it be distinctly stated in the language before quoted, that each is gone to "his own place," a place from which there is no removal, and which is but a foretaste of that eternity of joy or wo, which shall follow upon the promulgation of our everlasting sentence, there can surely be nothing to be feared. It may be stated, too, that punishment, as distinguished from chastisement, estranges the wicked yet more from God; and that despair, and not repentance, will ever be the fearful consequence of sufferings which cannot be removed. To show that they who believed the doctrine for which we have been contending believed, this sad truth also, we can accompany our teaching with the powerful words of St. Clement, (Epist. ii. § 8,) "We are clay in the hands of the maker; for, like as the potter, if he form a vessel, and have twisted it in his hands, or crushed it, remoulds it quite afresh; but if he have previously cast it into the furnace of the fire, he can no longer do any good to it; so, also, we, whilst we are in this world, let us repent, from the bottom of our hearts, for all the evil deeds which we have done in the flesh, that we may be saved by the Lord, while we have time for repentance; for after we have left this world, we can no longer confess ourselves there, or repent any more."

We subjoin an extract from some anonymous lines which are in the possession of a friend, and are illustrative of some of the points for which we have been contending, and would refer our readers to Archbishop Tillotson's Sermons on 2 Cor. v. 6, and Rev. xiv. 13, and to Mr. Newman's most interesting Discourse on Rev. vi. 11, in vol. iii of the Parochial Sermons:

"The world has triumphed o'er the will,
And closed the watchful eye;
Th' uplifted hands have fall'n, and still
Are clasp'd in apathy.

The head has sunk upon the breast,
And soft successive breath
Alone declares that fearful rest
Is not the sleep of death.

Sleep, sleep, worn frame; but far away
Thy spirit freed hath fled;
And pass'd before her joyful day,
To th' home of th' happy dead.

She rests beside the gentlest stream;
She breathes the softest gales;
She is glad beneath the pale moon-beam,
Which gilds those peaceful vales.

Nor piercing cold, nor scorching heat,
Nor time of drear decay,
Break in upon that summer sweet
Which shall not pass away.

Nor wrath, nor care, nor pain, nor dread,
Disturb the peace of Love,
And holy joy for ever shed
By angel hands above.

Pure spirits dwell with spirits pure,
In closest unity;
And 'fond hearts, of each other sure,'
There hold communion high.

Sweet is the peace of Paradise;
The weary race is run;
But when, O when will day arise,
With one perpetual dawn?

'How long? How long?'*—O calmly rest,
Ye spirits of the Lord!
Yours is the peace of Abraham's breast,
And yours th' unfailing word.

The summer moons are waning fast;
The fields are glistening white;†
Long time the midnight watch is past,
And see—the East is bright."

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* Calvin wrote his Pyschopannychia against the German Anti-Pædobaptists, who held this doctrine.—*See Wall*, vol. ii. *p.* 344. Oxford Edition.

† Collect in the Burial Service: "Them that sleep in him."

‡ Wall, vol. ii. *p* 347

* Third part of the Sermon concerning Prayer.—*Wall*, vol. ii. *p.* 349.

† Wall, vol. ii. *p.* 351.

‡ Patres Apostol. Ed. Jacobson.

* He argued against prayers for the dead, on the ground that "whatsoever is not of faith, is sin."—*Tracts for the Times*, vol. iii. *p.* 58.

† See Bramhall's Answer to M. De La Milletiere.

* Rev. vi. 10. † Rev. xiv. 15, 16.

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The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

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Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation,* at the discretion of the Principal.

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Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano,* at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing,* at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing,* at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and subject to its discipline, whether to qualify themselves as Teachers, or for other causes, may be admitted to do so, on the same terms as the members of the Classes, and may pursue in addition to any of the branches named above any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism on English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the Doctrine, Discipline and Worship of the Church.

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October 21—3t

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THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

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THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

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